This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

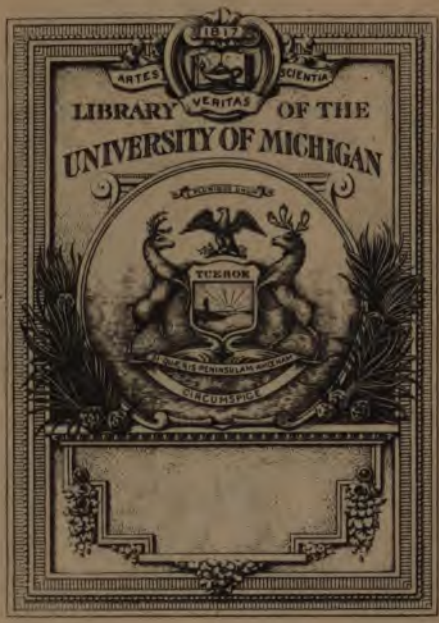
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

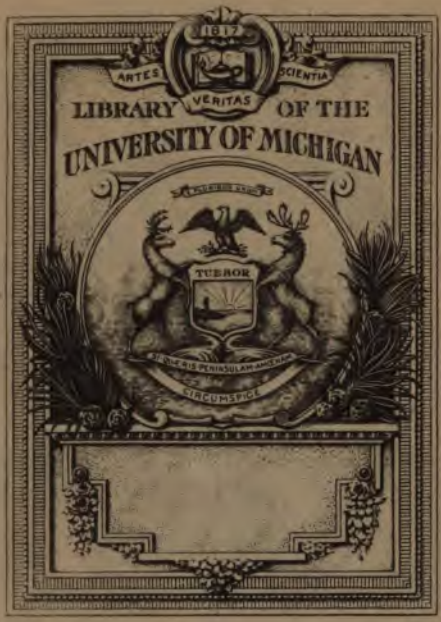
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`


ARTES
VERITAS
SCIENTIA
LIBRARY OF THE
UNIVERSITY OF MICHIGAN
TUEBOR
SI QUAERIS PENINSULAM AMOENAM
CIRCUMSPICE


1817
ANTES
VERITAS
SCIENTIA
LIBRARY OF THE
UNIVERSITY OF MICHIGAN
TUEBOR
SI QUAERIS PENINSULAM AMOENAM
CIRCUMSPICE

A COMPLEAT

COLLECTION

OF

Engliſh Proverbs;

Alſo the moſt celebrated *Proverbs* of the

Scotch, Italian, French, Spaniſh,

And other LANGUAGES.

The Whole Methodically Digeſted and Illuſtrated with Annotations, and proper Explications.

By the late Rev. and Learned J. RAY, M. A. Fellow of the ROYAL SOCIETY, and AUTHOR of the Hiſtoria Plantarum, and *Wiſdom of God in the Works of Creation*, &c. &c.

To which is added,

(Written by the ſame Author)

A Collection of *Engliſh* Words *Not Generally Uſed,*

With their Significations and Original in two *Alphabetical Catalogues*; the one, of ſuch as are proper to the *Northern*, the other, to the *Southern* Counties.

With an Account of the preparing and refining ſuch *Metals* and *Minerals* as are found in *England.*

The FOURTH EDITION.

Augmented with many Hundred WORDS, OBSERVATIONS, LETTERS, *&c.*

LONDON:

Printed for W. Otridge, oppoſite the North Side of the New Church in the Strand; S. Bladon, in Pater-noſter-row; W. Cooke, at the Royal Exchange; W. Harris, in St. Paul's Church-Yard; S. Steare and T. Peat, in Fleet-ſtreet; J. Robſon, C. Parker, and W. Shropſhire, in Bond-ſtreet; J. Ridley, in St. James's-ſtreet; H. Turpin, in St. John's-ſtreet; R. Smith, next Barnard's Inn, in Holborn; G. Woodfall, at Charing-Croſs; and G. Pearch, No. 12, Cheapſide.

MDCCLXVIII.

1768

Ider
4-25
58

THE

PREFACE.

THE *former Edition of this Collection of* Engliſh *Proverbs falling into the hands of divers ingenious Perſons, my worthy Friends, in ſeveral parts of this Kingdom, had (as I hoped it would) this good effect to excite them, as well to examine their own memories, and try what they could call to mind themſelves that were therein wanting, as alſo more*

carefully to heed what occurred in reading, or dropp'd from the mouths of others in diſcourſe. Whereupon having noted many ſuch, they were pleaſed for the perfecting of the work frankly to communicate them to me. All which, amounted to ſome hundreds, beſides not a few of my own Obſervation, I preſent the Reader with in this ſecond Edition. I dare not yet pretend it to be a compleat and perfect Catalogue of all Engliſh *Proverbs: But I think I may without arrogance affirm it to be more full and comprehenſive than any Collection hitherto publiſhed. And I believe that not very many of the Proverbs generally uſed all* England *over, or far diffuſed over any conſiderable part of it, whether the* Eaſt, Weſt, North, *or Midland Countries, have eſcaped it; I having had Communications from obſervant and inquiſitive Perſons in all thoſe parts,* viz. *from* Francis Jeſſop, Eſq; *of* Broomhall *in* Sheffield *Pariſh,* Yorkſhire, *Mr.* George Antrobus, *Maſter of the Free School at* Tamworth *in* Warwickſhire,

and

and Mr. Walter Aſhmore *of the ſame place.* Michael Biddulph, *Gent. of* Poleſworth *in* Warwickſhire, *deceaſed*; *Mr.* Newton *of* Leiceſter, *Mr.* Shertingham *of* Caius College *in* Cambridge; *Sir* Philip Skippon *of* Wrentham *in* Suffolk, *Knight*, *Mr.* Andrew Paſchall, *of* Chedſey *in* Somerſetſhire, *and Mr.* Francis Brokeſby, *of* Rowley *in the* Eaſt *Riding of* Yorkſhire. *As for Local Proverbs of leſſer extent, proper to ſome Towns or Villages, as they are very numerous, ſo are they hard to be procured, and few of them, could they be had, very quaint or ſignificant.*

If any one ſhall find fault, that I have inſerted many Engliſh *Phraſes that are not properly Proverbs, though that word be taken in its greateſt Latitude, and according to my own definition of a Proverb, and object that I might as well have admitted all the idioms of the* Engliſh *Tongue*; *I anſwer, that, to ſay the truth, I cannot warrant all thoſe Phraſes to be genuine Proverbs to which I have*

allowed room in this Collection; for indeed I did not ſatisfy myſelf in many: but becauſe they were ſent me for ſuch by learned and intelligent Perſons, and who I ought to preſume underſtand the nature of a Proverb better than myſelf, and becauſe I find the like in Collections of Foreign Proverbs, both French *and* Italian, *I choſe rather to ſubmit them to the Cenſure of the Reader, than myſelf paſs ſentence of rejection on them.*

As for the Method I have uſed, in the Preface *to the former Edition I have given my Reaſon why I made choice of it, which to me do ſtill appear to be ſufficient. The Method of Common-places, if any man think it uſeful, may eaſily be ſupplied by an Index of Common-places, wherein to each head the Proverbs appertaining or reducible ſhall be referred by the Appoſition of the numeral characters of page and line.*

Some Proverbs *the* Reader *may poſſibly find repeated, but I dare ſay not many,*

I know

I know this might have been avoided by running over the whole Book, and ſearching for the Proverbs, *one by one, in all the places where our Method would admit them entry. But ſloth and impatience of ſo tedious a work enticed me rather to preſume upon memory; eſpecially conſidering it was not worth while to be very ſollicitous about a matter of ſo ſmall importance. In ſuch papers as I received after the Copy was out of my hands, when I was doubtful of any Proverb I choſe to let it ſtand, reſolving that it was better to repeat ſome than to omit any.*

Now whereas I underſtand that ſome Proverbs *admitted in the former Edition have given offence to ſober and pious perſons, as ſavouring too much of obſcenity, being apt to ſuggeſt impure fancies to corrupt minds, I have in this omitted all I could ſuſpect for ſuch ſave only one, for the letting of which ſtand I have given my reaſon in the Note upon it; and yet now upon better conſideration I could wiſh that it alſo were obliterated. For*

I would by no means be guilty of administering fewel to luſt, which I am ſenſible needs no incentives, burning too eagerly of itſelf.

But though I do condemn the mention of any thing obſcene, yet I cannot think all uſe of ſlovenly and dirty words to be ſuch a violation of modeſty, as to exact the diſcarding all Proverbs *of which they are ingredients. The uſeful notions, which many ill-worded* Proverbs *do import, may I think compenſate for their homely terms; though I could wiſh the Contrivers of them had put their Senſe into more decent and cleanly Language. For if we conſider what the reaſons are why the naming ſome Excrements of the body, or the egeſtion of them, or the parts employed therein is condemned, we ſhall find them to be, either* 1. *Becauſe ſuch excrements being offenſive to our Senſes, and uſually begetting a loathing in our Stomachs, the words that ſignify*

ſignify them are apt to do ſo too; and for their relation to them, ſuch alſo as denote thoſe actions and parts of the body by which they are expelled, and therefore the mention of them is uncivil and contrary to good manners; or 2, Becauſe ſuch excrements reflect ſome diſhonour upon our bodies, it being reputed diſgraceful to lie under a neceſſity of ſuch evacuations, and to have ſuch ſinks about us: and therefore modeſty requires that we decline the naming of them, leſt we ſeem to glory in our ſhame. Now theſe reaſons to me ſeem not ſo weighty and cogent as to neceſſitate *the omiſſion of ſo many of the moſt witty and ſignificant of our* Engliſh Proverbs: *Yet further to avoid all occaſion of offence, I have by that uſual expedient of putting only the initial Letters for the uncleanly words, ſo veiled them, that I hope they will not turn the ſtomach of the moſt nice. For it is the naming ſuch things by their plain*

and

and proper appellatives that is odious and offenſive; when they come lapped up (as we ſay) in clean linnen, that is, expreſſed in oblique, figurative, or metaporical terms, or only intimated and pointed at, the moſt modeſt can brook them well enough. The Appendix of Hebrew Proverbs *was collected and communicated by my worthy Friend Mr.* Richard Kidder, *Rector of* Rayn *in* Eſſex.

So I have diſpatched what I thought needful to premiſe either for my own Excuſe, or the Reader's Satisfaction, to whoſe favourable acceptance I recommend this Work.

J. Ray.

To

TO THE

READER.

LITTLE need to be ſaid concerning the nature and uſe of the ſubject of this Book, conveying at once entertainment and profit, as the wiſe Man obſerves, *like apples of gold, in pictures of ſilver.*

A Proverb is uſually defined, an inſtructive ſentence, or common and pithy ſaying, in which more is generally deſign'd than expreſs'd, famous for its peculiarity and elegance, and therefore adopted

ed by the learned as well as the vulgar, by which 'tis diſtinguiſh'd from counterfeits which want ſuch authority.

It owes its original and reputation to the ſayings of wiſe men, alluſions of the ancient poets, the cuſtoms of countries and manners of mankind, adapted to common uſe, as ornaments of ſpeech, rules of inſtruction, arguments of wiſdom, and maxims of undeniable truth.

The peculiarity of Proverbs ariſes ſometimes from the novelty of an expreſſion, which ſtrikes the fancy of the hearer, and engages him to convey it down to poſterity: Sometimes the thing itſelf diſcovers its own elegance, and charms men into an univerſal reception of it: it is alſo frequently beholden to the propriety or the ambiguity of a word, for its ſingularity and approbation; in ſhort, brevity, without obſcurity, is the very ſoul of it.

The dignity alſo of Proverbs is ſelf evident: they are not to be reckoned inſig-

inſignificant trifles, only fit for ſchool boys, ſince the moſt learned among the ancients, ſtudy'd and recorded them in laſting monuments of fame, and tranſmitted them to their ſucceſſors as the moſt memorable inſtructions of human life, either in point of regular conduct or common prudence; *Plutarch*, *Theophraſtus*, *Plato*, and *Eraſmus*, with many others, thought the knowledge of them an honourable ſtudy.

Solomon compiled a Book on this ſubject, the nobleſt in the world, the deſign of which is to ſhew, that a Proverb is the interpretation of the words of the wiſe, *Prov.* i. 6. There is ſcarce any part of the ſacred writings in which they are not to be found.

Their uſefulneſs is at leaſt equal to their dignity, as they conduce to the underſtanding of philoſophy, of which they are the very remains, and are adapted effectually to perſuade; for what can ſtrike more than univerſal truths

truths, well apply'd to a point in queſtion: They drive the nail home in diſcourſe, and clinch it with the ſtrongeſt conviction; for which reaſon *Ariſtotle*, in his Rhetorick, places Proverbs among the undeniable teſtimonies of truth: *Quintilian*, on account of their veracity and ſucceſs, commends them as helps to the art of ſpeaking and writing well.

The underſtanding of adages is not half ſo difficult as the knack of applying them with propriety, and therefore they are not to be uſed as meat, but ſauce, or ſeaſoning, not to clog but adorn; the too frequent uſe and repetition of them beget a diſtaſte, and therefore ought to be introduced only at proper times and places, for when impertinently apply'd, they are not only diſguſtful, but even darken one another.

Of this Book there have been three Editions already, the two firſt publiſhed by the learned and ingenious Author himſelf, the third was in the year 1742, which

which wanted many articles that were in the former, all which are reſtored in this, with ſome additions made and inſerted through the aſſiſtance of a learned Gentleman, by the publiſher's moſt obedient Servant.

December 5, 1767.

Sentences and Phraſes found in the former Collections of Proverbs, the moſt of them not now in common uſe for ſuch, ſo far as I know, but borrowed of other Languages.

A.

ANtiquity is not always a mark of verity.
Better to go *about* than to fall into the ditch. *Hiſpan.*
The *abſent* Party is ſtill faulty.
In vain he craves *advice* that will not follow it.
When a thing is done *advice* comes too late.
Though old and wiſe yet ſtill *adviſe.*
It's an ill *air* where nothing is to be gain'd.
No *Alchymy* to ſaving.
Good *Ale* is meat, drink, and cloth.
Anger dieth quickly with a good man.
He that is *Angry* is ſeldom at eaſe.
For that thou canſt do thyſelf, rely not on *another.*
The wholeſomeſt meat is at *another* man's coſt.
None knows the weight of *another*'s burden.
When you are an *Anvil* hold you ſtill;
When you are a hammer ſtrike your fill.
The *Ape* ſo long clippeth her young that at laſt ſhe killeth them.

17 An *Ape* is an Ape, a varlet's a varlet,
Though they be clad in ſilk or ſcarlet.
A broken *Apothecary* a new Doctor.
Apothecaries would not give pills in ſugar unleſs they were bitter.
Better ride on an *Aſs* that carries me, than an Aſs that throws me.

B.

BE not a *baker* if your head be of butter. *Hiſpan.*
The *ballance* diſtinguiſhes not between gold and lead.
There's no great *banquet* but ſome fare ill.
One *Barber* ſhaves not ſo cloſe but another finds work.
On a good *bargain* think twice. *Ital.*
Barefooted men need not tread on thorns.
Baſhfulneſs is an enemy to poverty.
Better to be *beaten* than be in bad company.
Beauty is a bloſſom.
Beauty draws more than oxen.
Beauty is no inheritance.
The *begger* is never out of his way.
The *begger* may ſing before the thief. *No more than the Engliſh of that old Latin verſe.*
Cantabit vacuus coram latrone viator.
Better to die a *begger* than live a begger.
Such a *beginning* ſuch an end.
He that makes his *bed* ill lies there.
If the *bed* could tell all it knows it would put many to the bluſh.
He who lies long in *bed* his eſtate feels it.
Who looks not *before* finds himſelf behind.
Bells call others to church, but enter not in themſelves.
Be not too haſty to *outbid* another.
Who hath *bitter* in his mouth ſpits not all ſweet.
The *blind* man's wife needs no painting. *Hiſpan.*

43 He

He is *blind* enough who ſees not through the holes of a ſieve. *Hiſpan.*

That which doth *bloſſom* in the Spring will bring forth fruit in the Autumn.

He that *blows* in the duſt fills his eyes.

The *Body* is the ſocket of the Soul.

It's eaſy to *bowl* down hill.

Brabbling currs never want ſore ears.

The *brain* that ſows not corn plants thiſtles.

The Aſs that *brays* moſt eats leaſt.

Would you have better *bread* than is made of wheat? *Ital.*

Bread with eyes, and cheeſe without eyes. *Hiſp. Ital.*

To *beg breeches* of a bare ars'd man.

As I *brew* ſo I muſt drink.

There is no deceit in a *brimmer.*

Building is a ſweet impoveriſhing. *It is called the* Spaniſh *plague*: *Therefore as* Cato *well ſaith,*

Optimum eſt aliena inſania frui.

Building and marrying of children are great waſters. *Gall.*

The greateſt *burdens* are not the gainfulleſt.

To *buy* dear is not bounty.

Buy at a market, but ſell at home. *Hiſpan.*

C.

THere is no *cake* but there is the like of the ſame make.

In a *calm* ſea every man is a pilot.

A good *candle-holder* proves a good gameſter.

If thou haſt not a *capon* feed on an onyon. *Gall.*

The *Cat* is hungry when a cruſt contents her.

The liquoriſh *Cat* gets many a rap.

It's a bad *cauſe* that none dare ſpeak in.

He that *chaſtiſeth* one amendeth many.

Though the Fox runs, the *chicken* hath wings.

The *chicken* is the Country's, but the City eats it.

Wo to the houſe where there is no *chiding*.
The *child* ſaith nothing but what he heard at the fire.
To a *child* all weather is cold.
When *children* ſtand quiet they have done ſome harm.
What *children* heat at home doth ſoon fly abroad.
Children are poor mens riches, are certain cares, but uncertain comforts, when they are little make parents fools, when great, mad.
A light *Chriſtmas* a heavy ſheaf.
The *cholerick* drinks, the melancholick eats, the flegmatick ſleeps.
Who never *climb'd* never fell.
After *clouds* comes clear weather.
Give a *clown* your finger and he'll take your whole hand.
Coblers and tinkers are the beſt ale-drinkers.
The *Cock* crows, but the hen goes.
When you ride a young *colt* ſee your ſaddle be well girt.
The *comforter*'s head never akes. *Ital.*
He *commands* enough that obeys a wiſe man. *Ital.*
It's good to have *company* in trouble.
Solamen miſeris ſocios habuiſſe doloris.
Keep good men *company*, and you ſhall be of the number.
Confeſſion of a fault makes half amends for it.
He that *contemplates* hath a day without a night.
He may well be *contented* who needs neither borrow nor flatter.
He that *converſeth* not with men knoweth nothing.
Corn in good years is hay, in ill years ſtraw is corn.
Corn is cleanſed with the wind, and the ſoul with chaſtning.
He *covers* me with his wings, and bites me with his bill.
A *covetous* man is like a dog in a wheel that roaſteth meat for others.
A dry *cough* is the trumpeter of death.
Keep *counſel* thy ſelf firſt.

Counſels in wine ſeldom proſper.
He that will not be *counſell'd* cannot be help'd.
Courteſy on one ſide doth never laſt long.
Courts have no Almanacks.
Craft bringeth nothing home.
To a *crazy* ſhip all winds are contrary.
Credit loſt is like a Venice glaſs broke.
He that hath loſt his *credit* is dead to the world.
No man ever loſt his *credit* but he who had it not.
Crooked legs make ſtrait fires.
Croſſes are ladders that do lead to Heaven.
Carrion *crows* bewail the dead ſheep, and then eat them. *Ital.*
Cruelty is a tyrant that's always attended with fear.
Who is a *cuckold* and conceals it carries coals in his boſom. *Hiſp.*
Let every *cuckold* wear his own horns.
In Rain and Sunſhine *cuckolds* go to heaven.
A *cut-purſe* is a ſure trade, for he hath ready money when his work is done.

D.

YOU *dance* in a net, and think nobody ſees you.
When all is gone and nothing left,
What avails the *Dagger* with the Dudgeon-heft?
The *danger* paſt and God forgotten.
No *day* paſſeth without ſome grief.
It is never a bad *day* that hath a good night.
Deaf men go away with the injury,
It's a wicked thing to make a *dearth* one's garner.
Death keeps no Kalender.
Men fear *death* as children to go in the dark.
Better to go to bed ſupperleſs than to riſe in *debt. Hiſ.*
Deeds are fruits, words are but leaves.
Deeds are males, and words are females.
I fatti ſono maſchi, le parole femine. Ital.
Deſires are nouriſhed by *delays.*

He loſeth his thanks who promiſeth and *delayeth.*
Gratia ab officio, quod mora tardat, abeſt.
A man may loſe his goods for want of *demanding* them.
Optima nomina non appellando ſunt mala.
Firſt *deſerve* and then deſire.
Deſert and reward ſeldom keep company.
Diſcreet women have neither eyes nor ears.
La femme de bien n'a ny yeux ny oreilles. Gall.
Sweet *diſcourſe* makes ſhort days and nights.
Diſeaſes are the intereſts of pleaſures.
All her *diſhes* are chafing diſhes.
The *Devil* is not always at one door.
It's an ill battle where the *devil* carries the colours.
Diverſity of humours breedeth tumors.
A man may cauſe his own *dog* to bite him.
The *Dog* who hunts fouleſt hits at moſt faults.
When a *dog* is drowning every one offers him water.
Dogs wag their tails not ſo much in love to you as to your bread. *Hiſpan.*
Dogs gnaw bones becauſe they cannot ſwallow them. *Ital.*
Do what thou oughteſt, and come what can. *Gall.*
A noble houſe-keeper needs no *doors.*
Do as the Friar ſaith, not as he doth. *Hiſpan.*
A great *dowry* is a bed full of brabbles. *Hiſpan.*
Fine *dreſſing* is a foul houſe ſwept before the windows.
He was hang'd that left his *drink* behind.
Who loſeth his *due* getteth no thanks.

E.

Wider *ears* and a ſhort tongue.
Think of *eaſe*, but work on.
That which is *eaſily* done is ſoon believed.
Who *eats* his dinner alone muſt ſaddle his horſe alone. *Hiſpan.*
You cannot hide an *Eel* in a ſack.

Good

58 Good to begin well, better to *end* well.
In the *end* things will mend.
He that *endureth* is not overcome.
No man better knows what good is, than he that hath *endured* evil.
Envy never enriched any man.
Of *evil* grain no good ſeed can come.
Bear with *evil* and expect good.
Evil gotton evil ſpent.
Malè parta malè dilabuntur.
That which is *evil* is ſoon learnt.
Evil that cometh out of thy mouth flieth into thy boſom.

F.

WHo hath a *fair* wife needs more than two eyes.
Fair is not fair, but that which pleaſeth. *This is an Italian Proverb*, Non e bello quel' ch' e bello ma è bello quel' che piace.
A *fair* woman and a ſlaſh'd gown find always ſome nail in the way.
One may ſooner *fall* than riſe.
Fall not out with a friend for a trifle.
It is a poor *family* that hath neither a whore nor a thief in it.
A *fat* houſe-keeper makes lean executors.
Every one baſteth the *fat* hog, while the lean one burneth.
Teach your *father* to get children.
Such a *father* ſuch a ſon.
The *faulty* ſtands on his guard.
Every one's *faults* are not written in their foreheads
Better paſs a danger once than be always in *fear*. *Ital.*
Reckon right and *February* hath thirty-one days.
He that hath a *fellow-ruler* hath an over-ruler.
Fidlers fare, meat, drink, and money.
Take heed you *find* not that you do not ſeek. *Ital.*

185 Well may he ſmell of *fire* whoſe gown burneth.
The *firſt* diſh pleaſeth all.
I'll not make *fiſh* of one and fleſh of another.
The *fiſh* follow the bait.
In the deepeſt water is the beſt *fiſhing*.
He that is ſuffer'd to do more than is *fitting* will do more than is lawful.
No man can *ſtay* a ſtone.
One *flower* makes no garland.
None is a *fool* always, every one ſometimes.
A *fool* is fulſome.
A *fool* demands much, but he's a greater fool that gives it.
Fools tie knots and wiſe men looſe them.
If *fools* went not to market bad ware would not be ſold. *Hiſpan.*
One *fool* makes an hundred.
If you play with a *fool* at home, he'll play with you in the market.
Better a bare *foot* than no foot at all.
Forgive any ſooner than thy ſelf. *Gall. Ital.*
The *foremoſt* dog catcheth the hare.
The perſwaſion of the *fortunate* ſways the doubtful.
When *Fortune* ſmiles on thee take the advantage.
He who hath no ill *fortune* is cloy'd with good.
He that will deceive the *Fox* muſt riſe betimes.
Foxes when ſleeping have nothing fall into their mouths. *This is a French Prov.* A Regnard endormi rien ne cheut en la gueule.
Foxes when they cannot reach the grapes ſay they are not ripe.
The beſt mirrour is an old *friend*. *Gall. Hiſpan.*
Life without a *friend* is death with a witneſs.
Make not thy *friend* too cheap to thee, nor thy ſelf to thy friend.
When a *friend* aſketh there is no to morrow. *Hiſp.*
A true *friend* ſhould be, like a privy, open in neceſſity.
A *friend* is not ſo ſoon gotten as loſt.

214 Have

Have but few *friends* though much acquaintance. 2.15
{ In time of proſperity *friends* will be plenty.
In time of adverſity not one amongſt twenty. }
A tree is known by the *fruit*, and not by the leaves.
The *further* we go the further behind.

G.

WHO would be a *Gentleman* let him ſtorm a town.
It's not the gay coat makes the *Gentleman*.
He *giveth* twice that gives in a trice.
Qui cito dat bis dat.
Dono molto aſpettato e venduto non donato. Ital.
A *Gift* long waited for is ſold and not given.
Giving is dead now-a-days, and reſtoring very ſick.
Who *gives* thee a capon give him the leg and the wing. *Hiſp.*
To *give* and keep there is need of wit.
A man of *gladneſs* ſeldom falls into madneſs.
Who hath *glaſs-windows* of his own muſt take heed how he throws ſtones at his houſe.
What your *glaſs* tells you will not be told by counſel.
He that hath a body made of *glaſs* muſt not throw ſtones at another.
Do not ſay *go* but gaw, i. e. *go thy ſelf along*.
God deprives him of bread who likes not his drink.
God healeth, and the Phyſician hath the thanks.
Get thy ſpindle and thy diſtaff ready and *God* will ſend thee flax.
God cometh with leaden feet, but ſtriketh with iron hands.
God comes at laſt when we think he is fartheſt of. *It.*
God hath often a great ſhare in a little houſe. *Gall.*
God, our parents, and our maſter can never be requited. *Gall.*
No lock will hold againſt the power of *gold*. *Hiſp.*

You

239 You may ſpeak with your *gold* and make others tongues dumb. *Ital.*

When we have *gold* we are in fear, when we have none we are in danger. *Ital.*

A good *thing* is ſoon ſnatch'd up.

An handful of *good life* is better than a buſhel of learning. *Mieux vaut un poigne de bonne vie que plein muy de clergie.* Gall.

One never loſeth by doing *good* turns.

Good and quickly ſeldom meet.

Goods are theirs who enjoy them. *Ital.*

Goſſips and frogs they drink and talk.

The *greateſt* ſtrokes make not the beſt muſick.

There could be no *great* ones if there were no little.

He that *gropes* in the dark finds that he would not.

Many things *grow* in the garden that were never there. *Hiſpan.*

The *grounſel* ſpeaks not ſave what it heard of the hinges.

H.

THE wiſe *Hand* doth not all the fooliſh tongue ſpeaketh.

Happy is he who knows his follies in his youth.

The *hard* gives no more than he that hath nothing.

Things *hardly* attained are long retained.

He who would have a *hare* for breakfaſt muſt hunt over night.

Good *harveſts* make men prodigal, bad ones provident

He that hath a good *haveſt* may be content with ſome thiſtles.

'Tis ſafe riding in a good *haven.*

The firſt point of *hawking* is hold faſt.

The gentle *hawk* mans herſelf.

When the *head* akes all the body is the worſe.

Dum caput infeſtat labor omnia membra moleſtat.

263 One is not ſo ſoon *healed* as hurt.

What

What the *heart* thinketh the tongue ſpeaketh. 264
Who ſpits againſt *heaven* it falls in his face. *Hiſpan.*
Hell is full of good meanings and wiſhes.
The *high-way* is never about.
Look *high* and fall into a cow-turd.
Every man is beſt known to *himſelf.*
Better my *hog* dirty home than no hog at all.
Dry bread at *home* is better than roaſt-meat abroad.
He is wiſe that is *honeſt.* *Ital.*
Of all crafts to be an *honeſt* man is the maſter-craft.
A man never ſurfeits of too much *honeſty.*
Lick *honey* with your little finger.
He that licks *honey* from thorns pays too dear for it.
This is a French Proverb. Trop achepte le miel qui ſur eſpines le leche.
Honey is ſweet but the Bee ſtings.
Honour and eaſe are ſeldom bedfellows.
Who lives by *hope* dies breaking of wind backwards. *Ital.*
He that lives in *hope* danceth without a minſtrel. *Hiſ.*
The *horſe* thinks one thing, and he that rides him another.
Lend thy *horſe* for a long journey, thou mayeſt have him return with his ſkin.
All things are ſoon prepared in a well ordered *houſe.*
The foot on the cradle and hand on the diſtaff, is the ſign of a good *houſewife.* *Hiſpan.*
An *humble-bee* in a cow-turd thinks himſelf a king.
It were more proper to ſay, a Beetle in a cow-turd.
An *hungry* man an angry man.
Huſbands are in heaven whoſe wives chide not.

I.

IDLENESS turns the edge of wit.
Idleneſs is the key of beggery.
Jeſt not with the eye nor religion. *Hiſpan.*
The trueſt *jeſts* found worſt in guilty ears.

Bet. 291

Better be *ill* ſpoken of by one before all, than by all before one.
An *ill* ſtake ſtandeth longeſt.
There were no *ill* language if it were not ill taken.
The beſt remedy againſt an *ill* man is much ground between both. *Hiſpan.*
Induſtry is fortune's right hand, and frugality her left
He goes not out of his way that goes to a good *Inn.*
We muſt not look for a golden life in an *iron* age.
An *itch* is worſe than a ſmart.
Itch and eaſe can no man pleaſe,

K.

WHereſoever you ſee your *kindred* make much of your friends.
A *knotty* piece of timber muſt have ſmooth wedges.
Many do *kiſs* the hands they wiſh to ſee cut off. *Hiſp.*
He that eats the *King*'s gooſe ſhall be choked with the feathers.

L.

HE that *labours* and thrives ſpins gold.
The *lame* goeth as far as the ſtaggerer.
The *laſt* ſuiter wins the maid.
In a thouſand pound of *law* there's not an ounce of love.
The *Law* is not the ſame at morning and night.
The worſt of *law* is that one ſuit breeds twenty. *Hiſ.*
A ſuit of *law* and an urinal brings a man to the Hoſpital. *Hiſpan.*
A good *Lawyer* an evil neighbour.
He *laughs* ill that laughs himſelf to death.
Let your *letter* ſtay for the Poſt, not the Poſt for the letter. *Ital.*
A Bean in *liberty* is better than a comfit in priſon.
Every *light* is not the Sun.

Like Author like book.
Like to like, and Nan for Nicholas.
The *Lion*'s ſkin is never cheap.
A *little* body doth often harbour a great ſoul.
The *little* cannot be great unleſs he devour many.
Little ſticks kindle the fire, but great ones put it out.
Little dogs ſtart the hare but great ones catch it.
That *little* which is good fills the trencher.
He *liveth* long that liveth well.
Life is half ſpent before we know what it is.
He that *liveth* wickedly can hardly die honeſtly.
He that *lives* not well one year ſorrows for it ſeven.
It's not how long, but how well we *live*.
Who *lives* well ſees afar off. *Hiſpan.*
The *life* of man is a winter's day and a winter's way.
He *loſeth* nothing who keeps God for his friend.
He hath not *loſt* all who hath one throw to caſt. *Gal.*
London Bridge was made for wiſe men to paſs over, and for fools to paſs under.
Love lives in Cottages as well as in Courts.
Love rules his kingdom without a ſword.
Love being jealous makes a good eye look aſquint.
Love aſks faith, and faith aſks firmneſs. *Ital.*
They *love* too much that die for love.
They who *love* moſt are leaſt let by.
Where *love* fails we eſpy all faults.
A *low* hedge is eaſily leapt over.

M.

A *Maid* that giveth yieldeth. *Ital.*
A *maid* that laughs is half taken.
A *maid* oft ſeen, a gown oft worn,
Are diſeſteem'd and held in ſcorn.
Manners make often fortunes.
When *many* ſtrike on an anvil they muſt ſtrike by meaſure.
Many ventures make a full fraight.

Many

349 *Many* without puniſhment, none without ſin.
Many ſpeak much that cannot ſpeak well.
The *March* Sun cauſeth duſt, and the wind blows it about.
When the *mare* hath a bald face, the filly will have a blaze.
The *market* is the beſt garden. *At London they are wont to ſay*, Cheapſide is the beſt garden.
The *married* man muſt turn his ſtaff into a ſtake.
Before thou *marry*, be ſure of a houſe wherein to tarry. *Hiſpan. Ital.*
Honeſt men *marry* ſoon, wiſe men not at all. *Ital.*
He who *marrieth* for wealth doth ſell his liberty.
Who *marrieth* for love without money hath good nights and ſorry days. *Ital. Hiſpan.*
One eye of the *maſter*'s ſees more than ten of the ſervant's. *Ital.*
Though the *maſtiff* be gentle, yet bite him not by the lip.
Uſe the *means*, and God will give the bleſſing.
Meaſure thrice what thou buyeſt, and cut it but once. *Ital.*
Meaſure is a merry mean.
He is not a *merchant* bare, that hath money, worth, or ware.
Good to be *merry* at meat.
Mettle is dangerous in a blind horſe.
Mills and wives are ever wanting.
The *mill* cannot grind with the water that is paſt.
The abundance of *money* ruins youth.
The ſkilfuleſt wanting *money* is ſcorn'd.
He that hath *money* in his purſe cannot want a head for his ſhoulders.
Ready *money* will away.
Money is that Art hath turned up trump.
Money is welcome tho' it come in a ſhitten clout.
The *Morning* Sun never laſts a day.
The good *mother* ſaith not, will you, but gives. *Ital.*

You muſt not let your *mouſe-trap* ſmell of cheeſe.
Muſick helps not the tooh-ach.

N.

ONE *nail* drives out another. *Gall.* Un clou pouſſe l'autre.
A good *name* keeps its luſtre in the dark.
He who but once a good *name* gets,
May piſs a bed and ſay he ſweats. *Ital.*
The evil wound is cured, but not the evil *name.*
Nature draws more than ten oxen.
Who periſheth in *needleſs* danger is the devil's martyr
New meat begets a new appetite.
When thy *neighbour*'s houſe doth burn, be careful of thine own.
Tua res agitur paries cum proximus ardet.
He that runs in the *night* ſtumbles.
The *nightingale* and the cuckow ſing both in one month.
The more *noble*, the more humble.
Cold weather and knaves come out of the *North.*
Nothing down, nothing up.
Nothing have, nothing crave.
By doing *nothing* we learn to do ill. *Nihil agendo male agere diſcimus.*
It's more painful to do *nothing* than ſomething.
He that hath *nothing* is not contented.
The *Nurſe*'s tongue is privileged to talk.

O.

THE *offender* never pardons. *Ital.*
The *Off-ſpring* of them that are very old or very young lafteth not.
It's ill healing an *old* ſore.
He wrongs not an *old* man who ſteals his ſupper from him. *Hiſpan.*

If

If the *old* dog barks, he gives counſel.
Can vecchio non baia ind arno. Ital.
Old friends and old wine are beſt. *Gall.* and old gold.
Old men, when they ſcorn young, make much of death. *Rather, as Mr.* Howell *hath it,* When they ſport with young women.
When Bees are *old* they yield no honey.
The *old* man's ſtaff is the rapper at death's door. *Hiſ.*
An *old* knave is no babe.
Where *old* age is evil, youth can learn no good.
When an *old* man will not drink, go to ſee him in another world. *Ital.*
He who hath but *one* hog makes him fat, and he who hath but one ſon makes him a fool. *Ital.*
One ſhrewd turn aſks another.
One ſlumber invites another.
All feet tread not in *one* ſhoe.
If every one would mend *one,* all would be amended.
One and none is all one. *Hiſpan.*
There came nothing *out* of the ſack but what was in it.
It's a rank courteſy when a man is forc'd to give thanks for his *own.*
The ſmoke of a man's *own* houſe is better than the fire of another's. *Hiſpan.*
Where ſhall the *Ox* go but he muſt labour.
Take heed of an *Ox* before, an Aſs behind, and a Monk on all ſides. *Hiſpan.*

P.

MANY can *pack* the cards that cannot play.
Let no woman's *painting* breed thy ſtomac's fainting.
Painted pictures are dead ſpeakers.
On *painting* and fighting look aloof off.
He that will enter into *Paradiſe* muſt have a good key.
Say no ill of the year till it be *paſt.*
Every *path* hath a puddle.

Patch

Patch and long ſit, build and ſoon ſlit. 430
Patience is a flower grows not in every one's garden.
Herein is an alluſion to the name of a Plant ſo called, i. e. Rhabarbarum Monachorum.
He who hath much *peaſe* may put the more in the pot.
Let every *pedler* carry his own burden.
There's no companion like the *penny*. *Hiſpan.*
He that takes not up a *pin* ſlights his wife.
He that *pitieth* another remembereth himſelf. *Hiſp.*
Play, women and wine undo men laughing.
Noble *plants* ſuit not a ſtubborn ſoil.
Fly *pleaſure* and it will follow thee.
Never *pleaſure* without repentance.
The *pleaſures* of the mighty are the tears of the poor.
If your *plow* be jogging you may have meat for your horſes.
Poor men have no ſouls.
There are none *poor* but ſuch as God hates.
Poverty parteth friends [or fellowſhip.]
Poverty is the mother of health.
True *praiſe* takes root and ſpreads.
Neither *praiſe* nor diſpraiſe thy ſelf, thine actions ſerve the turn.
He that will not be ſaved needs no *preacher*.
Prettineſs dies quickly.
Who draws his ſword againſt his *Prince* muſt throw away the ſcabbard.
It's an ill *proceſſion* where the devil holds the candle.
Between *promiſing* and performing a man may marry his daughter. *Gall.*
He *promiſeth* like a merchant and pays like a man of war.
To *promiſe* and give nothing is a comfort to a fool.
He is *proper* that hath proper conditions.
Providence is better than rent.
He hath left his *purſe* in his other hoſe.
A full *purſe* makes the mouth to ſpeak.
An empty *purſe* fills the face with wrinkles.

R.

461 IT's poſſible for a *ram* to kill a butcher.
The *rath* ſower never borrows of the late.
A man without *reaſon* is a beaſt in ſeaſon.
Take heed of enemies *reconcil'd*, and of meat twice boil'd. *Hiſpan.*
A good *Recorder* ſets all in order.
Remove an old tree and it will wither to death.
When all is conſum'd, *Repentance* comes too late.
He may freely receive courteſies that knows how to *Requite* them.
God help the *rich* the poor can beg.
Riches are but the baggage of fortune.
When *riches* increaſe the body decreaſeth. *For moſt men grow old before they grow rich.*
Riches are like muck which ſtink in a heap, but, ſpread abroad, make the earth fruitful.
It's eaſy to *rob* an Orchard, when none keeps it.
A *rugged* ſtone grows ſmooth from hand to hand.
Better to *rule* than be ruled by the rout.
The *ruſty* ſword and empty purſe plead performance of covenants.

S.

IT's a bad *ſack* will abide no clouting.
When it pleaſeth not God, the *Saint* can do little. *Hiſp. Ital.*
Salmon and Sermon have their ſeaſon in Lent. *Gall.*
A *Scepter* is one thing, a ladle another. *Alia res ſceptrum, alia pleſtrum.*
You pay more for your *ſchooling* than your learning is worth.
Who robs a *Scholar* robs twenty men. *For Commonly he borrows a cloak of one, a ſword of another, a pair of boots of a third, a hat of a fourth,* &c.
464 Who hath a *ſcold* hath ſorrow to his ſops.

Being

Being on the *Sea* ſail, being on the land ſettle. 485
They complain wrongfully on the *Sea*, who twice ſuffer ſhipwrack.
Every thing is good in its *ſeaſon*.
Would you know *ſecrets*, look them in grief or pleaſure.
He who *ſeeketh* trouble never miſſeth it.
A man muſt *ſell* his ware after the rates of the market.
He who *ſerves* well needs not be afraid to aſk his wages.
The groat is ill ſaved that *ſhames* the maſter.
It's a foolish *ſheep* that makes the wolf his confeſſor. *Ital.*
Ships fear fire more than water.
A great *ſhip* doth aſk deep waters.
The chamber of *ſickneſs* is the chapel of devotion.
Silence doth ſeldom harm.
Silence is the beſt ornament of a woman.
Silks and Sattins put out the fire in the kitchen.
He that *ſings* on Friday ſhall weep on Sunday.
The *ſinging-man* keeps his ſhop in his throat. *Hiſp.*
Sit in your place and none can make you riſe.
Slander leaves a ſcore behind it. *Calumniare fortiter aliquid adhærebit.*
Sloth turneth the edge of wit.
Better the laſt *ſmile* than the firſt laughter.
A *ſmiling* boy ſeldom proves a good ſervant.
The *ſmith* and his penny are both black.
Whether you do boil *ſnow* or pound it, you can have but water of it.
Sorrow is good for nothing but ſin.
When *ſorrow* is aſleep wake it not.
Soldiers in peace are like chimnies in ſummer.
Who *ſows* his corn in the field truſts in God.
He that *ſpecks* me fair and loves me not, I'll ſpeak him fair and truſt him not.
He that *ſpeaks* doth ſow, he that holds his peace doth reap. *Ital.*
Speech is the picture of the mind. 515

Spend and be free, but make no waſte.
To a good *Spender* God is the treaſurer.
The Jews *ſpend* at Eaſter, the Moors at marriages, and the Chriſtians in ſuits of law. *Ital.*
Who more than he is worth doth *ſpend*, he makes a rope his life to end.
Who *ſpends* more than he ſhould, ſhall not have to ſpend when he would.
Who hath *ſpice* enough may ſeaſon his meat as he pleaſeth.
It's a poor *ſport* that is not worth the candle,
The beſt of the *ſport* is to do the deed and ſay nothing.
That which will not be *ſpun*, let it not come between the ſpindle and the diſtaff.
They *ſteal* the hog and give away the feet in alms. *Hiſpan.*
Steal the gooſe and give the giblets in alms.
Step after ſtep the ladder is aſcended.
Who hath none to *ſtill* him may weep out his eyes.
The *ſtilleſt* humours are always the worſt.
Who remove *ſtones*, bruiſe their fingers.
Who hath ſkirts of *ſtraw*, needs fear the fire. *Hiſp.*
Stretch your legs according to your coverlet.
It's better to be *ſtung* by a nettle than prick'd by a roſe.
I *ſuck'd* not this out of my fingers ends.
Though the *Sun* ſhines leave not your cloak at home. *Hiſpan.*
In every country the *Sun* riſeth in the morning.
He deſerves not the *ſweet* that will not taſte of the ſowre.

T.

THE *Table* robs more than the thief.
Talk much and err much *(ſaith the Spaniard)*
Talking pays no toll.

They

They *talk* of Chriſtmas ſo long that it comes. 541
The *taſte* of the kitchen is better than the ſmell.
To him that hath loſt his *taſte*, ſweet is ſowre.
Who hath aking *teeth* hath ill tenants.
Tell a tale to a mare, and ſhe'll let a fart. *Gall.*
Aſino fabulam.
A *thin* meadow is ſoon mow'd.
The *thorn* comes forth with his point forwards.
The *thought* hath good legs, and the quill a good tongue. *Ital.*
A *thouſand* pounds and a bottle of hay, is all one thing at Dooms-day.
There are more *threaten'd* than ſtruck.
He who dies of *threats*, muſt be rung to Church by farts.
He that is *thrown* would ever wreſtle.
When it *thunders*, the thief becomes honeſt.
The *tide* will fetch away what the ebb brings.
Time is the rider that breaks youth.
Every one puts his fault on the *times*.
Soon *todd* ſoon with God. *A northern Proverb, when a child hath teeth too ſoon.*
A long *tongue* is a ſign of a ſhort hand.
Better that the feet ſlip than the *tongue*.
He that ſtrikes with his *tongue*, muſt ward with his head.
The *tongue*'s not ſteel, yet it cuts.
The *tongue* breaketh bone, tho'itſelf have none. *Gall.*
The *tongue* talks at the head's coſt.
Too much breaks the bag. *Hiſp.*
Too much ſcratching pains, too much talking plagues. *Gall.*
Trade is the mother of money.
When the *tree* is fallen, every man goeth to it with his hatchet. *Gall.*
Truth and oyl are ever above. *Hiſpan.*
Truth hath a good face, but bad clothes.

U.

NO cut to *unkindneſs.*
Unknown unkiſs'd.
Unminded unmon'd.
Under water, famine; under ſnow, bread. *Ital*
Valour that parlies is near yielding.
Valour can do little without diſcretion.
Vis conſilii expers mole ruit ſua. Et parvi ſunt foris arma niſi ſit conſilium domi.
That's not good language that all *underſtand* not.
Where men are well *uſed*, they'll frequent there.

W.

HE that *waits* on another man's trencher, makes many a late dinner.
For *want* of a nail the ſhoe is loſt, for want of a ſhoe the horſe is loſt, for want of a horſe the rider is loſt.
War is death's feaſt.
Who preacheth *war* is the devil's chaplain.
War makes theives, and peace hangs them. *Gall. It.*
War, hunting, and law, are as full of trouble as pleaſure.
He that makes a good *war* makes a good peace.
He is wiſe enough that can keep himſelf *warm.*
Good *watch* prevents misfortune.
He that hath a head of *wax* muſt not walk in the Sun,
Where it is *weakeſt* there the thread breaketh.
Wealth's like rheum, it falls on the weakeſt parts,
The greateſt *wealth* is contentment with a little.
The gown's her's that *wears* it, and the world's his who enjoys it.
Change of *weather* is the diſcourſe of fools. *Hiſp.*
Expect not fair *weather* in winter on one night's ice,
He that goeth out with often loſs,
At laſt comes home by *weeping* croſs.
Weight and meaſure take away ſtrife.
He that doth *well* wearieth not himſelf.

Well

597

Well to work and make a fire,
It doth care and ſkill require.
Such a *welcome* ſuch a farewel.
Welcome death, quoth the Rat, when the Trap fell down.
As *welcome* as flowers in May.
I *wept* when I was born, and every day ſhews why.
Whores affect not you but your money.
Whoring and bawdery do often end in beggery.
A man's beſt fortune or his worſt is a *wife*.
He that lets his *wife* go to every feaſt, and his horſe drink at every water, ſhall neither have good wife nor good horſe. *Ital. or thus*,
He that lets his horſe drink at every lake,
And his *wife* go to every wake,
Shall never be without a whore and a jade.
Wife and children are bills of charges.
The cunning *wife* makes her huſband her apron. *Hiſ.*
The *wife* is the key of the houſe.
He that hath *wife* and children wants not buſineſs.
Where the *will* is ready the feet are light.
To him that *wills* ways are not wanting.
With as good a *will* as ever I came from ſchool.
He that doth what he *will*, oft doth not what he ought
Will will have wilt, though will woe win.
Nothing is impoſſible to a *willing* mind.
Willows are weak, yet they bind other wood. *Ital.*
Pull down your hat on the *wind* ſide.
A good *Winter* brings a good Summer.
Wine is the maſter's, but the goodneſs is the drawer's.
Wine in the bottle doth not quench the thirſt. *Ital.*
Wine is a turn-coat, firſt a friend, then an enemy.
Wine that coſts nothing is digeſted e're it be drunk.
You cannot know *wine* by the barrel. [*is.*
Wine wears no breeches. *Gall.* i. e. *Shews what a man*
You can't drive a *windmill* with a pair of bellows.
You may be a *wiſe* man tho' you can't make a watch.
Wiſe men care not for what they cannot have.

 628

649 None is ſo *wiſe* but the fool overtakes him.
Better to have than *wiſh*.
Better it be done than *wiſh* it had been done.
It's *wit* to pick a lock and ſteal a horſe, but wiſdom to let them alone.
You have a little *wit*, and it doth you good ſometimes.
He had enough to keep the *wolf* from the door.
That is, to ſatisfy his hunger, latrantem ſtomachum.
Wolves loſe their teeth, but not their memory.
Who hath a *wolf* for his mate, needs a dog for his man. *Ital.*
Who keeps company with the *wolf*, will learn to howl.
Chi prattica con lupi impara à hurlar. Ital.
Women, prieſts and poultry have never enough.
Donne, preti & polli non ſon mai ſatolli.
To *woo* is a pleaſure in a young man, a fault in an old
Green *wood* makes a hot fire.
Wood half burnt is eaſily kindled.
You were better give the *wool* than the ſheep.
Meglio è dar la lana che la pecora. Ital.
Many *words* will not fill a buſhel.
Words and feathers are toſt by the wind. *Hiſp.*
Good *words* without deeds are ruſhes and reeds.
One ill *word* aſketh another.
They muſt hunger in froſt, that will not *work* in heat.
What is a *workman* without his tools.
There needs a long time to know the *world*'s pulſe.
This *world* is nothing except it tend to another.
A green *wound* is ſoon healed.
Wranglers never want words.

Y.

THE more thy *years*, the nearer thy grave.
654 *Youth* and white paper take any impreſſion.

Proverbs

Proverbs and Proverbial Obſervations belonging to Health, Diet and Phyſick.

AN Ague in the Spring is Phyſick for a King. 655

That is, if it comes off well. For an Ague is nothing elſe but a ſtrong fermentation of the blood. Now as in the fermentation of other liquors, there is for the moſt part a ſeparation made of that which is heterogeneous and unſociable, whereby the liquor becomes more pure and defecate, ſo is it alſo with the blood, which by fermentation (eaſily excited at this time by the return of the Sun) doth purge itſelf, and caſt off thoſe impure heterogeneous particles which it had contracted in the Winter time: And that theſe may be carried away, after every particular fermentation or paroxyſm, and not again taken up by the blood, it is neceſſary, or at leaſt very uſeful, to ſweat in bed after every fit, and an Ague-fit is not thought to go off kindly, unleſs it ends in a ſweat. Moreover, at the end of the diſeaſe it is convenient to purge the body, to carry away thoſe more groſs and feculent parts which have been ſeparated by the ſeveral fermentations, and could not ſo eaſily be avoided by ſweat, or that ſtill remain in the blood though not ſufficient to cauſe a paroxyſm And that all perſons, eſpecially thoſe of years, may be leſſoned that they neglect not to purge their bodies after the getting rid of agues, I ſhall add a very material and uſeful obſervation of Doctor Sidenham's, *Sublato morbo* (ſaith he, ſpeaking of autumnal Fevers) *æger ſedulo purgandus eſt; incredibile enim dictu quanta morborum vis ex purgationis defectu poſt febres Autumnales ſubnaſcatur. Miror autem hoc a medicis minus caveri, minus etiam admoneri. Quandocunque enim morborum alterutrum (Febrem tertianam aut quartanam) paulo provectioris ætatis hominibus accidiſſe vidi, atque purgationem etiam omiſſam; certo prædicere potui periculoſum aliquem morbum eoſdem poſtea adorituram, de quo tamen illi nondum ſomniaverant, quaſi perfectè jam ſanati.*

Agues

656 Agues come on horſeback, but go away on foot.

A bit in the morning is better than nothing all day.

Or, than a thump on the back with a ſtone.

You eat and eat, but you do not drink to fill you.

That much drinking takes off the edge of the Appetite to meat, we ſee by experience in great drinkers, who for the moſt part do (as we ſay) but pingle at their meat and eat little. *Hippocrates* obſerved of old, that Λιμὸν θώρηξις λύει; A good hearty draught takes away hunger after long faſting ſooner by far than eating would do. The reaſon whereof I conceive is, becauſe that acid humour, which by vellicating the membranes of the ſtomach cauſes a ſenſe of hunger, is by copious ingeſtion of drink very much diluted, and its acidity ſoon taken off.

An apple, an egg and a nut, you may eat after a Slut,

Poma, ova atque nuces, ſi det tibi ſordida, guſtes.

Children and chicken muſt be always picking.

That is, they muſt eat often, but little at a time. Often, becauſe the body growing requires much addition of food; little at a time, for fear of oppreſſing and extinguiſhing the natural heat. A little oyl nouriſhes the flame, but a great deal poured on at once may drown and quench it. A man may carry that by little and little, which if laid on his back at once he would ſink under. Hence old men, who in this reſpect alſo, I mean by reaſon of the decay of their ſpirits and natural heat, do again become children, are adviſed by Phyſicians to eat often, but little at once.

Old young and old long.

Divieni toſto vechio ſe vuoi vivere lungamente vecchio. *Ital. Maturè fias ſenex ſi diu ſenex eſſe velis.* This is alledged as a Proverb by *Cicero* in his book *de ſenectute*. For as the body is preſerved in health by moderate labour or exerciſe, ſo by violent and immoderate it is impaired and worn out. And as a great exceſs of any quality or external violence doth ſuddenly deſtroy the body, ſo a leſſer exceſs doth weaken and partially deſtroy it, by rendering it leſs laſting.

663 They who would be young when they are old muſt be old when they are young.

When

When the Fern is as high as a ſpoon
You may ſleep an hour at noon.

The cuſtom of ſleeping after dinner in the ſummer time is now grown general in Italy and other hot Countries, ſo that from one to three or four of the Clock in the Afternoon you ſhall ſcarce ſee any one ſtirring about the ſtreets of their cities. *Schola Salernitana* condemns this practice, *Sit brevis aut nullus tibi ſomnus meridianus: Febris, pigrities, capitis dolor atque Catarrhus. Hæc tibi proveniunt ex ſomno meridiano.* But it may be this advice was intended for us Engliſh (to whoſe King this book was dedicated) rather than the Italians or other Inhabitants of hot Countries, who in the Summer would have enough to do to keep themſelves waking after dinner. The beſt way for us in colder climates is altogether to abſtain from ſleep; but if we muſt needs ſleep (as the Italian Phyſicians adviſe) either to take a nod ſitting in a chair, or if we lie down ſtrip off our clothes as at night, and go into bed, as the preſent duke of Tuſcany himſelf practiſes and adviſes his ſubjects to do, but by no means lie down upon a bed in our clothes.

When the Fern is as high as a ladle,
You may ſleep as long as you are able.
When Fern begins to look red
Then milk is good with brown bread.

It is obſerved by good houſewives, that milk is thicker in the Autumn than in the Summer, notwithſtanding the graſs muſt be more hearty, the juice of it being better concocted by the heat of the Sun in Summer time. I conceive the reaſon to be, becauſe the cattle drink water abundantly by reaſon of their heat in Summer, which doth much dilute their milk.

Every man is either a fool or a Phyſician after thirty years of age.

After dinner ſit a while, after ſupper walk a mile.

Poſt cœnas ſtabis vel paſſus mille meabis. I know no reaſon for the difference, unleſs one eats a greater dinner than ſupper. For when the ſtomach is full it is not good to exerciſe immediately, but to ſit ſtill a while; though I do not allow the reaſon uſually given, *viz.* becauſe exerciſe draws the heat outward to the exterior parts, and ſo, leaving the ſtomach and bowels cold, hinders concoction: For I believe that as well the ſtomach as the exterior parts are hotteſt after exerciſe: And that thoſe, who exerciſe moſt, concoct moſt and require moſt meat. So that exerciſe immediately after meat is hurtful rather, upon account of precipitating concoction, or turning the meat out of the

the ſtomach too ſoon. As for the reaſon they give for ſtanding or walking after meals, *viz.* becauſe the meat by that means is depreſſed to the bottom of the ſtomach where the natural heat is moſt vigorous, it is very frivolous, both becauſe the ſtomach is a wide veſſel, and ſo the bottom of it cannot be empty, but what falls into it muſt needs fall down to the bottom: And becauſe moſt certainly the ſtomach concocts worſt when it is in a pendulous poſture, as it is while we are ſtanding. Hence, as the Lord *Verulam* truly obſerves, gally ſlaves and ſuch as exerciſe ſitting, though they fare meanly and work hard yet are commonly fat and fleſhly; whereupon alſo he commends thoſe works of exerciſes which a man may perform ſitting, as ſawing with a hand ſaw and the like. Some turn this ſaying into a droll thus,

669 After dinner ſleep a while, after ſupper go to bed.
An old Phyſician a young Lawyer.

An old Phyſician becauſe of his experience; a young Lawyer, becauſe he having but little practice will have leiſure enough to attend your buſineſs, and deſiring thereby to recommend himſelf and get more, will be very diligent in it. The Italians ſay, An old Phyſician, a young Barber.

A good Surgeon muſt have an Eagle's eye, a Lion's heart, and a Lady's hand.

Good keal is half a meal.

Keal, *i. e.* Pottage of any kind, though properly Keal be pottage made of Colworts, which the Scots call Keal, and of which uſually they make their broth.

If you would live ever, you muſt waſh milk from your Liver.

Vin ſur laict c'eſt ſouhait, Laict ſur vin c'eſt venin. *Gall.* This is an idle old ſawe, for which I can ſee no reaſon but rather for the contrary.

Butter is gold in the morning, ſilver at noon, lead at night.

675 He that would live for ay muſt eat Sage in May.

That Sage was by our anceſtors eſteemed a very wholeſome herb, and much conducing to longevity, appears by that verſe in *Schola Salernitana*.

Cur moriatur homo cui Salvia creſcit in horto?

After

After cheeſe comes nothing.
An egg and to bed.
You muſt drink as much after an egg as after an Ox.

This is a fond and ungrounded old ſaying.

Light ſuppers make clean ſheets.
He that goes to bed thirſty riſes healthy. Gall.

He that goes to bed thirſty, *&c.* I look upon this as a very good obſervation, and ſhould adviſe all perſons not to go to bed with their ſtomachs full of wine, beer, or any other liquor. For (as the ingenious Doctor *Lower* obſerves) nothing can be more injurious to the brain; of which he gives a moſt rational and true account, which take in his words. *Cum enim propter proclivem corporis ſitum urina à renibus ſecreta non ità facilè & promptè uti cùm erecti ſumus in veſicam per uteres delabatur. Cùmque veſicæ cervix ex prælivi ſitu urinæ pondere non adeò gravetur; atque ſpiritibus per ſomnum in cerebrum aggregatis & quieſcentibus, veſica oneris ejus ſenſum non ità percipiat, ſed officii quaſi oblita ea copiâ urinæ aliquando diſtenditur, ut majori recipiendæ ſpatium vix detur inde fit ut proptur impeditum per renes & ureteres urinæ decurſum in totum corpus regurgitet, & niſi diarrhœa proximo mane ſuccedat, aut nocturno ſudore evacuetur, in cerebrum deponi debet.* Tract de Corde. c 2. p. 141. *Qui couche avec la ſoif ſe leve avec la ſanté.*

One hour's ſleep before midnight's worth two hours after.

For the Sun being the life of this Sublunary world, whoſe heat cauſes and continues the motion of all terreſtrial animals, when he is fartheſt off, that is about midnight, the ſpirits of themſelves are apteſt to reſt and compoſe, ſo that the middle of the night muſt needs be the moſt proper time to ſleep in, eſpecially if we conſider the great expence of ſpirits in the day time, partly by the heat of the Afternoon, and partly by labour and the conſtant exerciſe of all the ſenſes: Wherefore then to wake is to put the ſpirits in motion, when there are feweſt of them, and they naturally moſt ſluggiſh and unfit for it.

Who goes to bed ſupperleſs, all night tumbles and toſſes.

This is an Italian Proverb, Chi va à letto ſenza cena Tuto notte ſi dimena. That is, if a man goes to bed hungry, otherwiſe, He that

that eats a plentiful dinner may well afford to go to bed ſuperleſs, unleſs he hath uſed ſome ſtrong bodily labour or exerciſe. Certainly it is not good to go to one's reſt till the ſtomach be well emptied, that is, if we eat ſuppers, till two hours at leaſt after ſupper. For (as the old Phyſicians tell us) though the ſecond and third concoctions be beſt performed in ſleep; yet the firſt is rather diſturbed and perverted. If it be objected, that labouring people do not obſerve ſuch rule, but do both go to bed preſently after ſupper, and to work after dinner, yet who more healthful than they; I anſwer that the caſe is different, for though by ſuch practice they do turn their meat out of their ſtomachs before full and perfect concoction, and ſo multiply crude humours, yet they work and ſweat them out again, which ſtudents and ſedentary perſons do not. Indeed ſome men who have a ſpeedy concoction and hot brains muſt, to procure ſleep, eat ſomething at night which may ſend up gentle vapours into the head, and compoſe the ſpirits, Chi ben cena ben dorme. *Ital.*

683 *Often and little eating makes a man fat.*

Fiſh muſt ſwim thrice.

Once in the water, a ſecond time in the ſauce, and a third time in wine in the ſtomach. Poiſſon, gorret & cochin vie en l'eau, & mort en vin. *Gall.* Fiſh and young ſwine live in water and die in wine.

Drink wine and have the gout, and drink no wine and have the gout too.

With this ſaying, intemperate perſons that have or fear the gout, encourage themſelves to proceed in drinking wine notwithſtanding.

Young mens knocks old men feel.

Quæ peccamus Juvenes ea luimus ſenes.

Go to bed with the lamb, and riſe with the lark.

Early to go to bed and early to riſe, makes a man healthy, wealthy, and wiſe.

Waſh your hands often, your feet ſeldom, and your head never.

690 Eat at pleaſure, drink by meaſure.

This is a French Proverb. Pain tant qu'i dure, vin a meſure, and they themſelves obſerve it. For no people eat more bread, nor indeed have better to eat: And for wine the moſt of them drink it well diluted, and never to any exceſs that I could obſerve. *The Italians*

Italians have this saying likewise, Pan mentre dura ma vin à misura.

Cheese it is a peevish elf,
It digests all things but itself.

This is a translation of that old rhyming Latin verse, *Caseus est nequàm quia digerit omnia sequàm.*

The best Physicians are, Dr. Diet, Dr. Quiet, and Dr. Merryman.

This is nothing but that Distich of *Schola Salernitana*, Englished.

Si tibi deficiant medici, medici tibi fiant
Hæc tria mens læta, requies, moderata diæta.

Drink in the morning staring,
Then all the day be sparing.
Eat a bit before you drink.
Feed sparingly and defy the Physician.
Better be meals many than one too merry.
You should never touch your eye but with your elbow.
Non patitur ludum fama, fides, oculus.

To these I shall add a few French and Italian Proverbs.

TEnez chaud le pied & la teste, Au demeurant vivez en beste. Which Mr. *Cotgrave* englishes thus, The head and feet kept warm, the rest will take no harm.

Jeun chair & veil poisson. *i. e.* Young flesh and old fish are best.

Qui vin ne boit apres salade, est en danger estre malade. *i. e.* He that drinks not wine after salade is in danger of being sick.

Di giorni quanto voi, di notte quanto poi. *i. e. Cover your head by day as much as you will, by night much as you can.*

Il pesse gauasta l'acqua, la carne la concia. *i. e. Fish spoils water, but flesh mends it.*

Pome,

Pome, pere & noce Guaſtano la voce.
Apples, pears and nuts ſpoil the voice.

Febre quartana Ammazza i vecchii, & i giovani riſana.
A Quartan Ague kills old men and heals young.

Peſce, oglio, & amico vecchio.
Old fiſh, old oil, and an old friend are the beſt.

Vitello, pullaſtro & peſce crudo ingraſſano i cimiterii. i. e. *Raw pulleyn, veal and fiſh make the church-yards fat.*

Vino di mezo, oglio di ſopra, & miele di ſotto.
Of wine the middle, of oil the top, and of honey the bottom is beſt.

Macrob Saturn. lib. 7. c. 12. *Quæro igitur, Cur oleum quod in ſummo eſt, vinum quod in medio, mel quod in fundo optimum eſſe credantur. Nec cunctatus Diſarius ait, Mel quod optimum eſt reliquo ponderoſius eſt. In vaſe igitur mellis pars quæ in imo eſt reliquis præſtat pondere, & ideo ſupernatante pretioſior eſt. Contra in vaſe vini pars inferior admixtione fæcis non modo turbulenta, ſed & ſapore deterior eſt, pars verò ſumma aeris vicinià corrumpitur, &c.*

Aria di fineſtra colpo di baleſtra. i. e. *The air of a window is as the ſtroke of a croſſ-bow.*

Aſciuto il piede calda la teſta, e dal reſto vive da beſtia. i. e. *Keep your feet dry and your head hot, and for the reſt live like a beaſt.*

Piſcia chiaro & incaca al medico. i. e. *Piſs clear and defy the Phyſician.*

Proverbs

Proverbs and Proverbial Obſervations concerning Huſbandry, Weather, and the Seaſons of the Year.

JANIVEER freeze the pot by the fire.
If the graſs grow in Janiveer,
It grows the worſe for't all the year.

There's no general rule without ſome exception; for in the year 1667, the winter was ſo mild, that the paſtures were very green in January, yet was there ſcarce ever known a plentifuller crop of hay than the ſummer following.

When Candlemas-day is come and gone
The ſnow lies on a hot ſtone.
February fill dike, Be it black or be it white;
But if it be white, It's the better to like.

Pluye de Februier vaut es gaux de fumier. *Gall.* Snow brings a double advantage: It not only preſerves the corn from the bitterneſs of the froſt and cold, but enriches the ground by reaſon of the nitrous ſalt which it is ſuppoſed to contain. I have obſerved the Alps and other high mountains covered all the winter with ſnow, ſoon after it is melted to become like a garden, ſo full of luxuriant plants and variety of flowers. It is worth the noting, that mountainous plants are for the moſt part larger than thoſe of the ſame *genus* which grow in lower grounds; and that theſe ſnowy mountains afford greater v[illegible] than plain countries.

Februeer doth cut and ſhi
All the months in the year
or thus,

716 The Welchman had rather ſee his dam on the beer, than to ſee a fair Februeer.

March in Janiveer, Janiveer in March I fear.

March hack ham, comes in like a lion, goes out like a lamb.

A buſhel of March duſt is worth a King's ranſom.

March graſs never did good.

March wind and May ſun, makes clothes white and maid's dun.

March many weathers.

April ſhowers bring forth May flowers.

When April blows his horn, It's good both for hay and corn.

That is, when it thunders in April; for thunder is uſually accompained with rain.

April borrows three days of March and they are ill.

An April flood carries away the frog and her brood.

A cold May and a windy makes a full barn and a ſindy.

The merry month of May.

May, come ſhe early or come ſhe late, ſhe'll make the cow to quake.

May ſeldom paſſes without a brunt of cold weather. Some will have it thus, ſhe'll bring the *Cow-quake*, i. e. *Gramen tremulum*, which is true, but I ſuppoſe not the intent of the Proverb.

A May flood never did good.

Look at your corn in May, and you'll come weeping away: Look at the ſame in June, and you'll come home in another tune.

Sheer your Sheep in May, and ſheer them all away.

A ſwarm of Bees in May, is worth a load of hay.

78 But a ſwarm in July, is not worth a fly.

When

When the wind's in the East, It's neither good for man nor beast.

The East-wind with us is commonly very sharp, because it comes off the Continent. Midland Countries of the same latitude are generally colder than maritime, and Continents than Islands: and it is observed in *England* that near the sea side, as in the County of *Cornwall*, &c. the snow seldom lies three days.

When the wind's in the South, It's in the rain's mouth.

This is an observation that holds true all over *Europe*; and I believe in a great part of *Asia* too. For *Italy* and *Greece* the ancient *Latin* and *Greek* Poets witness; as Ovid, *Madidis notus evolat alis*, and speaking of the South, *Metamorp.* 1. he saith, *Contraria tellus nubibus assiduis pluviisque madescit ab Austro.* *Homer* calls the North wind ἀιθυγενέτης. *Pliny* saith, *In totum venti omnes à Septentrione ficciores quàm à meridie. lib.* 2. *cap.* 47. For *Judæa* in *Asia* the Scripture gives testimony; *Prov.* xxv. 23. *The North-wind drives away rain.* Wherefore by the rule of contraries, the South-wind must bring it. The reason of this with the ingenious Philosopher *Des Cartes* I conceive to be, because those countries which lie under and near to the course of the Sun, being sufficiently heated by his almost perpendicular beams, send up a multitude of vapours into the air, which being kept in constant agitation by the same heat that raised them, require a great space to perform their motions in, and new still ascending they must needs be cast off part to the South and part to the North of the Sun's course; so that were there no winds the parts of the earth towards the North and South poles would be most full of clouds and vapours. Now the North-wind blowing keeps back those vapours, and causes clear weather in these Northen parts: but the South-wind brings store of them along with it, which by the cold of the air are here condensed into clouds, and fall down in rain. Which account is confirmed by what *Pliny* reports of *Africa*, loc. cit, *Permutant & duo naturam cum situ: Auster Africæ serenus, Aquilo nubilus.* The reason is, because *Africa* being under or near the course of the Sun, the South-wind carries away the vapours there ascending; but the North-wind detains them, and so partly by compressing, partly by cooling them causes them to condense and descend in showers.

When the wind's in the South,
It blows the bait into the fishes mouth.
No weather is ill, if the wind be still.
A hot May makes a fat Church-yard.

A green winter makes a fat Church-yard.

This Proverb was ſufficiently confuted *Anno* 1667, in which the winter was very mild; and yet no mortality or Epidemical diſeaſe enſued the Summer or Autumn following. We have entertained an opinion, that froſty weather is the moſt healthful, and the hardeſt winters the beſt. But I can ſee no reaſon for it, for in the hotteſt countries of the world, as *Brazil*, &c. Men are longeſt lived were they know not what froſt or ſnow means, the ordinary age of man being an hundred and ten years: and here in *England* we found by experience, that the laſt great plague ſucceeded one of the ſharpeſt froſty winters that hath lately happened.

Winter never rots in the ſky.
Ne caldo, ne gelo reſta mai in cielo. Ital.
Neither heat nor cold abides always in the ſky.
It's pity fair weather ſhould do any harm.
Hail brings froſt in the tail.
A ſnow year, a rich year.
Anno di neve anno di bene. Ital.
A winter's thunder's a ſummer's wonder.

Quand il tonne en Mars on peut dire helas. *Gall.*

Drought never bred dearth in *England*.
Whoſo hath but a mouth, ſhall ne'er in *England* ſuffer droughth. *v. in Sentent.*
When the ſand doth feed the clay *(which is in a wet ſummer)* England wo and well-a-day:
But when the clay doth feed the ſand *(which is in a dry ſummer)* Then it is well with *England*.

Becauſe there is more clay than ſandy ground in *England*.

The worſe for the rider, the better for the bider.

Bon pais mauvais chemin. *Gall.* Rich land, bad way.

When the Cuckow comes to the bare thorn,
Sell your cow and buy you corn:
But when ſhe comes to the full bit,
Sell your corn and buy you ſheep.

If the cock moult before the hen,
We ſhall have weather thick and thin:
But if the hen moult before the cock,
We ſhall have weather hard as a block.

Theſe prognoſticks of weather and future plenty, &c. I look upon as altogether uncertain; and were they narrowly obſerved would, I believe, as often miſs as hit.

In the old of the moon, a cloudy morning bodes a fair afternoon.
As the days lengthen, ſo the cold ſtrengthens.

Creſce di creſce'l freddo dice il peſcador. Ital.

The reaſon is, for that the earth having been well heated by the Sun's long lying upon it in Summer time, is not ſuddenly cooled again by the receſs of the Sun, but retains part of its warmth 'till after the Winter Solſtice: which warmth, notwithſtanding the return and acceſs of the Sun, muſt needs ſtill lanquiſh and decay, and ſo notwithſtanding the lengthening of the days the weather grows colder, 'till the external heat cauſed by the Sun is greater than the remaining internal heat of the earth, for as long as the external is leſſer than the internal (that is, ſo long as the Sun hath not force enough to produce as great a heat in the earth as was remaining from the laſt Summer) ſo long the internal muſt needs decreaſe. The like reaſon there is why the hotteſt time of the day is not juſt at noon, but about two of the clock in the afternoon, and the hotteſt time of the year not juſt at the Summer Solſtice, but about a month after, becauſe 'till then the external heat of the Sun is greater than the heat produced in the earth. So if you put a piece of iron into a very hot fire it will not ſuddenly be heated ſo hot as the fire can make it; and though you abate your fire, before it be thoroughly heated, yet will it grow hotter and hotter, 'till it comes to that degree of heat which the fire it is in can give it.

If there be a rainbow in the eve, it will rain and leave: But if there be a rainbow in the morrow, it will neither lend nor borrow.

An evening red and a morning gray, Is a ſign of a fair day.

Le rouge ſoir & blanc matin roſſa & negro matino Allegr and a white morning

ir le pelerin. *Gall.* Sera *Ital.* A red evening

When

When the clouds are upon the hills, they'll come down by the mills.

David and Chad ſow peaſe good or bad.

That is, about the beginning of *March*.

This rule in gardening never forget,
To ſow dry, and ſet wet.

When the ſloe-tree's as white as a ſheet,
Sow your barley whether it be dry or wet.

Sow beans in the mud, and they'll grow like wood.

Till St. *James* his day be come and gone,
You may have hops or you may have none.

The pidgeon never knoweth wo,
But when ſhe doth a benting go.

If the Patridge had the woodcock's thigh,
It would be the beſt bird that ever did fly.

Yule is good on yule even.

That is, as I underſtand it, every thing in his ſeaſon. Yule is *Chriſtmas*.

Tripe's good meat if it be well wip'd.

A Michaelmas rot comes ne'er in the pot.

A nag with a weamb and a mare with nean, *i. e.* none.

Behind before, before behind, *a horſe is in danger to be prick'd.*

You muſt look for graſs on the top of the oak tree.

Becauſe the graſs ſeldom ſprings well before the oak begins to put forth, as might have been obſerved the laſt year.

St. Matthie ſends ſap into the tree.
A famine in *England* begins at the horſe-manger.

In oppoſition to the rack: for in dry years when hay is dear, commonly corn is cheap: but when oats (or indeed any one grain) is dear, the reſt are ſeldom cheap.

Winter's thunder and Summer's flood,
Never boded Engliſhman good.

Butter's

Butter's once a year in the cow's horn.

They mean when the cow gives no milk. And butter is ſaid to be mad twice a year; once in Summer time in very hot weather, when it is too thin and fluid: and once in winter in very cold weather, when it is too hard and difficult to ſpread.

Barley-ſtraw's good fodder when the cow gives water.
On Valentine's day will a good gooſe lay.
If ſhe be a good gooſe her dame well to pay,
She will lay two eggs before Valentine's day.
Before St. *Chad* every gooſe lays both good and bad.
It rains by planets.

This the Country people uſe when it rains in one place and not in another: meaning that the ſhowers are governed by the Planets, which being erratick in their own motions, cauſe ſuch uncertain wandering of clouds and falls of rain. Or it rains by Planets, that is, the falls of ſhowers are as uncertain as the motions of the Planets are imagined to be.

If Candlemas-day be fair and bright,
Winter will have another flight:
If on Candlemas-day it be ſhower and rain,
Winter is gone and will not come again.

This is a tranſlation or metaphraſe of that old Latin Diſtich;

Si Sol ſplendeſcat Maria purificante,
Major erit glacies poſt feſtum quam fuit ante.

Now though I think all obſervations about particular days ſuperſtitious and frivolous, yet becauſe probably if the weather be fair for ſome days about this time of the year, it may betoken froſt, I have put this down as it was delivered me.

Barnaby bright, the longeſt day and the ſhorteſt night,
Lucy light, the ſhorteſt day and the longeſt night.
St. *Bartholomew* brings the cold dew.
St. *Matthy* all the year goes by.

Becauſe in Leap-year the ſupernumerary day is then intercalated.

St. *Matthee* ſhut up the Bee.

St. *Valentine*, ſet thy hopper by mine.
St. *Matthe*, take thy hopper and ſow.
St. *Benedick*, ſow thy peaſe or keep them in thy rick.
Red herring ne'er ſpake word but een,
Broil my back but not my weamb.
Said the Chevin to the Trout,
My head's worth all thy bouk.
Meddlers are never good till they be rotten.
On Candlemas-day you muſt have half your ſtraw and half your hay.
At twelfth-day the days are lengthened a Cock's-ſtride. *The Italians ſay at Chriſtmas.*
A cherry year, a merry year:
A plum year, a dumb year.

This is a puerile and ſenſeleſs rhyme without reaſon, as far as I can ſee.

Set trees at Alhallontide and command them to proſper: Set them after Candlemas and entreat them to grow.

This Dr. *J. Beal* alledgeth as an old Engliſh and Welch Proverb, concerning Apple and Pear-trees, Oak and Hawthorn quicks; tho' he is of Mr. *Reed*'s opinion, that it's beſt to remove fruit-trees in the ſpring, rather than the Winter. Philoſoph. Tranſact. N. 71.

If you would fruit have,
You muſt bring the leaf to the grave.

That is, you muſt tranſplant your trees juſt about the fall of the leaf, neither ſooner nor much later: not ſooner, becauſe of the motion of the ſap; not later, that they may have time to take root before the deep froſts.

To theſe I ſhall adjoin a few Italian.

PRimo porco, ultimo cane. i. e. *The firſt pig, but the laſt whelp of the litter is the beſt.*
Cavallo & cavalla cavalcalo in ſu la ſpalla, Aſino & mulo cavalcalo in ſu'l culo. i. e. *Ride a horſe and a mare on the ſhoulders, an aſs and a mule on the buttocks.*
A buon' hora in peſcaria & tardi in beccaria.
Go early to the fiſh-market, & late to the butchery.
Al amico cura li il fico, Al inimico il Perſico.
Pill a fig for your friend, and a peach for your enemy.

Proverbs and Proverbial Obſervations referring to Love, Wedlock, and Women.

LOVE me little and love me long.
Hot love is ſoon cold.
Love of lads and fire of chats is ſoon in and ſoon out. *Darbiſh.*

Chats, *i. e.* chips.

Lads love's a buſk of broom, Hot a while and ſoon done. *Cheſh.*
Love will creep where it cannot go.
Chi ha amor nel petto ha le ſprone ne i fianchi. *Ital.*
He that hath love in his breaſt hath ſpurs in his ſides.
Love and Lordſhip like no fellowſhip.

Amor & ſeignoria non vogliono compagnia. *Ital.* Amour & ſeigneurie ne ſe tindrent jamais compagnie. *Gall. The meaning of our Engliſh Proverb is,* Lovers and Princes cannot endure rivals or partners. *Omniſque poteſtas Impatiens conſortis erit.* The *Italian* and *French*, though the ſame in words, have I think a different ſenſe, *viz. Non bene conveniunt nec in una ſede morantur Majeſtas & amor.*

Love is blind.
Lovers live by love, as Larks by leeks.

This is I conceive in deriſion of ſuch expreſſions as living by love. Larks and leeks beginning with the ſame helped it up to be a Proverb.

Follow love and it will flee,
Flee love and it will follow thee.

This was wont to be ſaid of glory, *Sequentem fugit, fugientem ſequitur.* Juſt like a ſhadow.

Love and peaſe-pottage will make their way.

Becauſe one breaks the belly, the other the heart.

The love of a woman and a bottle of wine,
Are ſweet for a ſeaſon, but laſt for a time.
Love comes in at the windows, and goes out at the doors.
Love *and a cough cannot be hid.*

Amor tuſſisque non celantur. The *French* and *Italians* add to theſe two the itch. L'amour, la touſſe & la galle ne ſe peuvent celer. *Gall.* Amor la rogna & la touſſe non ſi ponno naſcondere. *Ital.* Others add ſtink.

Ay be as merry as be can,
For love ne'er delights in a ſorrowful man.
Fair chieve all where love trucks.
Whom we love beſt, to them we can ſay leaſt.
He that loves glaſs without G.
Take away L, and that is he.
Old pottage is ſooner heated, than new made.

Old lovers fallen out are ſooner reconciled than newlove's begun. Nay the Comedian ſaith, *Amantium iræ amoris redintegratio eſt.*

Wedlock is a padlock.
Age and wedlock bring a man to his night-cap.
Wedding and ill wintering, tame both man and beaſt
Marriages are made in heaven. *Nozze & magiſtrato dal cielo e deſtina.* Ital.
Marry in haſte and repent at leiſure.
It's good to marry late or never.
Marry your Sons when you will, your Daughters when you can.
Marry your Daughters betimes, leſt they marry themſelves.

I've

I've cur'd her from laying i'th'hedge, quoth the good man when he had wed his daughter.
Motions are not marriages.
More longs to marriage, than four bare legs in a bed.
Like blood, like good, and like age, make the happieſt marriage.

Æqualem uxorem quære. τὴν κατὶ σαυτὸν ἴλα. Unequal marriages ſeldom prove happy. *Si quam voles aptè nubere nube pari.* Ovid. *Intolerabilius nihil eſt quàm fœmina dives.* Juvenal.

Many an one for land takes a fool by the hand. i. e. marries her or him.
He that's needy when he is married, ſhall be rich when he is buried.
Who weds e're he be wiſe, ſhall die e're he thrive.
It's hard to wive and thrive both in a year.
Better be half hang'd than ill wed.
He that would an old wife wed, muſt eat an apple before he goes to bed,

Which by reaſon of it's flatulency is apt to excite luſt.

Sweet-heart and Honey-bird keeps no houſe.
Marriage is honourable, but houſe-keeping's a ſhrew
We batchelors grin, but you married men laugh till your hearts ake.
Marriage and hanging go by deſtiny.
It's time to yoke when the cart comes to the caples, *i. e.* horſes. *Cheſh.*

That is, It's time to marry when the woman woes the man.

Courting and woing brings dallying and doing.
Happy is the woing that is not long in doing.
Widows are always rich.
He that woes a maid muſt come ſeldom in her ſight:
But he that woes a widow muſt woe her day and night.

He

He that woes a maid muſt feign, lie, and flatter:
But he that woes a widow, muſt down with his breeches and at her.

This Proverb being ſomewhat immodeſt, I ſhould not have inſerted, but that I met with it in a little book, entitled, *The Quakers ſpiritual Court proclaimed*, written by *Nathanael Smith*, Student in Phyſick: Wherein the Author mentions it as Counſel given him by one *Hilkiah Bedford*, an eminent Quaker in London, who would have had him to have married a rich widow, in whoſe houſe, in caſe he could get her, this *Nathanael Smith* had promiſed *Hilkiah* a chamber gratis. The whole narrative is very well worth the reading.

It's dangerous marrying a widow becauſe ſhe hath caſt her rider.

He that would the daughter win,
Muſt with the mother firſt begin.

A man muſt aſk his wife leave to thrive.

He that loſeth his wife and ſix-pence hath loſt a taſter.

Che perde moglie & un quatrino, ha gran perdita del quatrino. Ital.

He that loſeth his wife and a farthing hath a great loſs of his farthing.

There is one good wife in the Country, and every man thinks he hath her.

Wives muſt be had, be they good or bad.

He that tells his wife news, is but newly married.

A nice wife and a back door, do often make a rich man poor.

Saith Solomon the wiſe,
A good wife's a goodly prize.

A dead wife's the beſt goods in a man's houſe.

Long-tongued wives go long with bairn.

A man of ſtraw, is worth a woman of gold.

This is a French *Proverb.* Un homme de paille vaut une femme d'or.

One tongue is enough for a woman.

This reaſon they give that would not have women languages.

ſt

A woman's tongue wags like a lamb's tail.
Three women and a goose make a market.

This is an Italian *one.* Tre donne & un ocea fan un mercato.

A ſhip and a woman are ever repairing.
A ſpaniel, a woman, and a walnut-tree,
The more they're beaten the better ſtill they be.
Nux, aſinus, mulier ſimili ſunt lege ligata.
Hæc tria nil rectè faciunt ſi verbera ceſſant.
Adducitur a Cognato, eſt tamen novum.
All women are good, *viz.* either good for ſomething or good for nothing.
Women laugh when they can, and weep when they will.

Femme rit quand elle peut & pleure quand elle veut. *Gall.*

Women think *Place* a ſweet fiſh.
A woman conceals what ſhe knows not.
Women and dogs ſet men together by the ears.
As great pity to ſee a woman weep, as a gooſe go barefoot.
Winter-weather and womens thoughts change oft.
A woman's mind and winter-wind change oft.
There's no miſchief in the world done,
But a woman is always one.
A wicked woman and an evil, Is three half-pence worſe than the Devil.
The more women look in their glaſſes, the leſs they look to their houſes.
A woman's work is never at an end. *Some add,* and waſhing of diſhes.
Change of women makes bald knaves.
Every man can tame a ſhrew, but he that hath her.
Better be a ſhrew than a ſheep.

For commonly ſhrews are good houſe-wives.

Better

Better one houſe fill'd than two ſpill'd.

This we uſe when we hear of a bad Jack who hath married as bad a Jill. For as it is ſaid of *Bonum, quò communius eò melius:* So by the rule of contraries, What is ill, the further it ſpreads the worſe. And as in a city it is better there ſhould be one *Lazaretto*, and that filled with the infected, than make every houſe in town a Peſt-houſe, they dwelling diſperſedly or ſingly: So is it in a neighbourhood, &c.

Old maids lead apes in hell.

Batchelors wives and maids children are always well taught.

Chi non ha moglie ben la veſte.

Chi non ha figliuoli ben li paſce.

Maidens muſt be ſeen and not heard.

A dog's noſe and a maid's knees are always cold.

Young wenches make old wrenches.

As the good man ſaith, ſo ſay we,
But as the good woman ſaith, ſo it muſt be.

Better be an old man's darling, than a young man's warling.

A grunting horſe and a groaning wife ſeldom fail their maſter.

In time comes the whom God ſends.

He that marries a widow and three children, marries four thieves.

Two daughters and a back door are three errant thieves.

A black man's a jewel in a fair woman's eye
Fair and ſluttiſh, (or fooliſh) black and proud,
Long and lazy, little and loud.

Beaute & folie vont ſouvent de compagnie. *Gall.* Beauty and folly do often go hand in hand, are often matched together.

Put another man's child in your boſom, and he'll creep out at your elbow. *Cheſh.*

That is, cheriſh or love him, he'll never be naturally affected towards you.

When

Many women many words, many geeſe many turds.
Dove ſono donne & ocche non vi ſono parole pochе. Ital.
Where there are women and geeſe there wants no noiſe.
Not what is ſhe but what hath ſhe.
Protinus ad cenſum de moribus ultima fiet
Quæſtio, &c. Juven.

To theſe I ſhall add one French Proverb.

Maiſon faicte & femme à faire.
A houſe ready made but a wife to make, *i. e.*
One that is a virgin and young.
Ne femina ne tela à lume de candela. Ital.
Neither women nor linnen by candle-light.

No folly to being in love, or where loves in the caſe, the Doctor is an Aſs.

An Alphabet of Joculatory, Nugatory, and Ruſtick Proverbs.

A.

YOU ſee what we muſt *all* come to if we live.
If thou be hungry, I am *angry*, let us go fight.
Lay on more wood, *Aſhes* give money.
Six *Awls* make a ſhoemaker.
All *aſiding* as hogs fighting.

B.

BACK with that leg.
Of all and of all commend me to *Ball*, for by licking the diſhes he ſaved me much labour.
Like a *Barber's* chair, fit for every buttock.
A *Bargain* is a bargain.
His *Baſhful* mind hinders his good intent.
The ſon of a *Batchelor*, *i. e.* a baſtard.
Then the town-bull is a *Batchelor*, *i. e.* as ſoon as ſuch an one.
He ſpeaks *Bear-garden.*

That is, ſuch rude and uncivil, or ſordid and dirty language, as the rabble that frequent thoſe ſports are wont to uſe.

He that hath eaten a *Bear-pye* will always ſmell of the garden.

Your *Belly* chimes, it's time to go to dinner.
You ſhall have as much favour at *Billinſgate* for a box on the ear.
A *Black* ſhoe makes a merry heart.
He's in his better *Blue* clothes.

He thinks himſelf wond'rous fine.

Have among you *blind* harpers.
Good *blood* makes bad puddings without groats or ſuet.

χρήμαῖα ἄνηρ. Nobility is nothing but ancient riches: and money is the idol the world adores.

A *Blot* in his Eſcutcheon.
To be *bout*, *i. e.* without as Barrow was. *Cheſh.*
To leave *Boys play*, and go to blow-point.
You'll not believe a man is dead till you ſee his *brains* out.
Well rhym'd Tutor, *Brains* and ſtairs.

Now uſed in deriſion of ſuch as make paltry ridiculous rhymes.

A *brinded* pig will make a good *brawn* to breed on.
A red-bedded man will make a good ſtallion.
This buying of *bread* undoes us.
If I were to faſt for my life I would eat a good *breakfaſt* in the morning.
She *brides* it. She *bridles* up the head, or acts the *bride.*
As *broad* as long. *i. e.* Take it which way you will, there's no difference, it is all one.
To burſt at the broad ſide.
Like an old woman's *breech*, at no certainty.
He's like a *buck* of the firſt head.

Briſk, pert, forward; ſome apply it to upſtart Gentlemen.

The ſpirit of *building* is come upon him.

He

He wears the *Bull*'s feather.

This is a French Proverb, for a cuckold.

It melts like *butter* in a Sow's tail; or, works like ſope, *&c.*

I have a *bone* in my arm.

This is a pretended excuſe, whereby people abuſe young children when they are importunate to have them do ſomething, or reach ſomething for them, that they are unwilling to do, or that is not good for them.

Burroughs end of a ſheep, ſome one.

C.

EVERY *cake* hath its make, but a ſcrape-cake hath two.

Every wench hath her ſweet-heart, and the dirtieſt commonly the moſt: make, *i. e.* match, fellow.

He *capers* like a fly in a tar-box.
He's in good *carding*.
I would cheat my own father at *cards*.
When you have counted your *cards* you'll find you have gained but little.
Catch that catch may.
The *cat* hath eaten her count.

It is ſpoken of women with child, that go beyond their reckoning.

He lives under the ſign of the *cat*'s foot.

He is hen-peck'd, his wife ſcratches him.

Whores and thieves go by the *clock*.
Quoth the young *Cock*, I'll neither meddle nor make.

When he ſaw the old cock's neckwrung off, for taking part with the maſter, and the old hen's, for taking part with the dame.

To order without a *Conſtable.*
He's no *Conjuror.*
Marry come up my dirty *Couſin.*

Spoken by way of taunt, to thoſe who boaſt themſelves of their birth, parentage, or the like.

Couſin germains quite removed.
He's fallen into a *Cow-turd.*
He looks like a *Cow-turd* ſtuck with Primroſes.
To a *Cow*'s thumb.
Crack me that nut, quoth *Bumſted.*
To rock the cradle in one's ſpectacles.
Cream-pot love.

Such as young fellows pretend to dairy-maids, to get cream and other good things of them.

Cuckolds are chriſtians.

The ſtory is well known of the old woman, who, hearing a young fellow call his dog cuckold, ſays to him, Are you not aſhamed to call a dog by a Chriſtian's name.

He has deſerved a *Cuſhion.*

That is, he hath gotten a boy.

To kill a man with a *Cuſhion.*
A *Curtain*-lecture.

Such an one as a wife reads her huſband when ſhe chides him in bed.

If a *Cuckold* come he'll take away the meat, *viz.*
If there be no ſalt on the table.
It's better to be a-cold than a *Cuckold.*
For want of *company* welcome trumpery.
That's the *cream* of the jeſt.
It's but a *copy* of his countenance.
His *Cow* hath calved, or ſow pigg'd.

He hath got what he ſought for, or expected.

With *Coſt* one may make pottage of a ſtool foot.

THE

D.

THE *Daſnel dawcock* ſits amongſt the Doctors.

Corchorus incer olera. Corchorus is a ſmall herb of little account: Some take it to be the Male Pimpernel: beſides which there is another herb ſo called, which reſembles Mallows, and is much eaten by the Egyptians.

When the *Devil* is blind.
Heigh ho, the *Devil* is dead.
Strike *Dawkin*, the devil is in the hemp.
The *Devil* is good to ſome.
It's good ſometimes to hold a candle to the *Devil.*

Holding a candle to the Devil is aſſiſting in a bad cauſe, an evil matter.

The *Devil* is in the dice.
When the *Devil* is a hog you ſhall eat bacon.
To give one the *Dog* to hold. *i. e.* To ſerve one a dog trick.
It's a good *Dog* can catch any thing.
He looks like a *Dog* under a door.
Make *a-do* and have a-do.
I know what I do when I *drink.*
Drink off your drink, and ſteal no lambs.
Drift is as bad as unthrift.
He was hang'd that left his drink behind him.

Good fellows have a ſtory of a certain malefactor, who came to be ſuſpected upon leaving his drink behind him in an Alehouſe, at the News of an Hue and Cry.

A good *day* will not mend him, nor a bad day impair him.
I'll make him *dance* without a pipe.

i. e. I'll do him an Injury, and he ſhall not know how.

E.

I'LL warrant you for an *Egg* at Eaſter.

F.

YOU two are *finger* and thumb.
My wife cries *five* loaves a penny, *i. e.* She is in travel.
It's good *fiſh* if it were but caught.

It's ſpoken of any conſiderable good that one hath not, but talks much of, ſues for, or endeavours after. A future good, which is to be catched, if a man can, is but little worth.

To-morrow morning I *found* an horſe-ſhoe.
The *Fox* was ſick, and he knew not where:
He clapp'd his hand on his tail, and ſwore it was there.
That which one moſt *forehets* ſooneſt comes to paſs.

Quod quiſque vitet nuſquam, homini ſatis cantum eſt in horas. Horat.

Look to him Jailor, there's a *frog* in the ſtocks.

G.

THE way to be *gone* is not to ſtay here.
Good *gooſe* do not bite.
It's a ſorry *gooſe* will not baſte herſelf.
I care no more for it than a *gooſe-turd* for the *Thames*.
Let him ſet up ſhop on *Goodwin*'s ſands.

This is a piece of country wit; there being an æquivoque in the word *Goodwin*, which is a ſirname, and alſo ſignifies gaining wealth.

He would live in a *gravel-pit*.

Spoken of a wary, ſparing, niggardly perſon.

This *grow'd* by night.

Spoken of a crooked ſtick or tree, it could not ſee to grow.

Great

Great doings at *Gregory*'s, heat the oven twice for a cuſtard.

He that ſwallowed a *Gudgeon.*

He hath ſwore deſperately, *viz.* to that which there is a great preſumption is falſe: Swallowed a falſe oath.

The Devil's *guts. i. e.* The ſurveyor's chain.

A *good* fellow lights his candle at both ends.

God help the fool, quoth *Pedley.*

This *Pedley* was a natural fool himſelf, and yet had uſually this expreſſion in his mouth. Indeed none are more ready to pity the folly of others, than thoſe who have but a ſmall meaſure of wit themſelves.

H.

HIS *hair* grows through his hood.

He is very poor, his hood is full of holes.

You have a *handſome* head of hair, pray give me a teſter.

When Spendthrifts come to borrow money they commonly uſher in their errand with ſome frivolous diſcourſe in commendation of the perſon they would borrow of, or ſome of his parts or qualities: The ſame may be ſaid of beggars.

A *handſome* bodied man in the face.

Hang yourſelf for a paſtime.

If I be *hang'd*, I'll chuſe my gallows.

A King *Harry*'s face.

Better have it than *hear* of it.

To take *heart* of grace.

To be *hide-bound.*

This was a *Hill* in King Harry's days.

To be looſe in the *Hilts.*

Hit or miſs for a cow-heel.

A *Hober-de-boy*, half a man and half a boy.

Hold or cut Cod-piece-point.

Hold him to it buckle and thong.

She's an *Holy-day* dame.

You'll make *honey* of a dog's-turd.

That *horſe* is troubled with corns. *i. e.* founderd.
He hath eaten a *horſe*, and the tail hangs out of his mouth,
He had better put his *horns* in his pocket than wind them.
There's but an hour in a day between a good *houſe-wife* and a bad.

With a little more paine, ſhe that flatters might do things neatly.

He came in hos'd and ſhod.

He was born to a good eſtate. He came into the world as a Bee into the hive: or into an houſe, or into a trade or employment.

I.

I Am not the firſt, and ſhall not be the laſt.
To be *Jack* in an office.
An *inch* an hour, a foot a day.
A baſket *Juſtice*, a Jill Juſtice, a good forenoon Juſtice.
He'll do *Juſtice* right or wrong.

K.

THERE I caught a *Knave* in a purſe net.
Knock under the board. *He muſt do ſo that will not drink his cup.*
As good a *knave* I know, as a knave I know not.
An horſe-*kiſs*, *A rude kiſs, able to beat one's teeth out.*

L.

HIS houſe ſtands on my *Lady*'s ground.
A long *lane* and a fair wind, and always thy heels here away.
Laſſes are lads leavings. *Cheſh.*

In the Eaſt part of *England*, where they uſe the word *Mothther* for a girl, they have a fond old ſawe of this nature, viz. *Wenches are tinkers bitches, girles are pedlers trulls, and modhdhers are honeſt mens daughters.*

He'll

He'll laugh at the wagging of a ſtraw,
Neither *lead* nor drive. *An untoward*, unmanageable perſon.
To play *leaſt* in ſight.
To go as if dead *lice* dropp'd out of him.

He is ſo poor, lean, and weak, that he cannot maintain his lice.

Thou'lt *lie* all manner of colours but blue, and that is gone to the litting. *i. e.* dying.
Tell a *lie* and find the troth.
Liſteners ne'er hear good of themſelves.
To *lye* in bed and forecaſt.
Sick of the *Lombard* fever, or of the idles.
She hath been at *London* to call a ſtrea a ſtraw, and a waw a wall. *Cheſh.*

This the common people uſe in ſcorn of thoſe who having been at *London* are aſhamed to ſpeak their own country dialect.

She lives by *love* and lumps in corners.
Every one that can lick a diſh; as much as to ſay, every one *ſimpliciter*, tag-rag and bob-tail.
It's a *lightening* before death.

This is generally obſerved of ſick perſons, that a little before they die their pains leave them, and their underſtanding and memory return to them; as a candle juſt before it goes out gives a great blaze.

The beſt dog *leap* the ſtile firſt. *i. e.* Let the worthieſt perſon take place.

M.

MAxfield meaſure heap and thrutch. *i. e.* thruſt. *Cheſh.*
To find a *mare*'s neſt.
He's a *man* every inch of him.
A *match*, quoth *Hatch*, when he got his wife by the breech.

A *match*, quoth *Jack*, when he kiſs'd his dame.
All the *matter*'s not in my Lord Judge's hand.
Let him *mend* his manners, it will be his own another day.
He's *metal* to the back. *A metaphor taken from knives and ſwords.*
'Tis *Midſummer* Moon with you, *i. e.* You are mad.
To handle without *mittins.*
He was born in a *mill. i. e.* He's deaf.
Sampſon was a ſtrong man, yet could he not pay *money* before he had it.
Thou ſhalt have *moon-ſhine* in the muſtard-pot for it. *i. e.* nothing.
Sick of the *mulligrubs* with eating chopp'd hay.
You make a *muck-hill* on my trencher, quoth the Bride.

You carve me a great heap. I ſuppoſe ſome bride at firſt, thinking to ſpeak elegantly and finely might uſe that expreſſion; and ſo it was taken up in drollery; or elſe it's only a droll, made to abuſe country brides, affecting fine language.

This *maid* was born odd.

Spoken of a maid who lives to be old, and cannot get a huſband.

N.

NIpence nopence, half a groat lacking two pence.
Would *Na I thank you* had never been made.
His *noſe* will abide no jeſts.
Doth your *noſe* ſwell [or eek, *i. e.* itch] at that?
I had rather it had wrung you by the *noſe* than me by the belly. *i. e.* a fart.
It's the *nature* of the beaſt.

O.

A Small *Officer.*
Once out and always out.

Old

Old enough to lie without doors.
Old muck-hills will bloom.
Old man when thou dieſt give me thy doublet.
An *old* woman in a wooden ruff. *i. e.* in an antique dreſs.
It will do with an *onion.*
To look like an *owl* in an Ivy-buſh.
To walk by *owl-light.*
He has a good eſtate, but that the right *owner* keeps it from him.
How do you after your *oyſters?*
All *one* but their meat goes two ways.

P.

THere's a *pad* in the ſtraw.
As it pleaſes the *painter.*
Mock no *panyer-men*, your father was a fiſher.
Every *peaſe* hath its veaſe, and a bean fifteen.

A veaze veſcia, in Italian, is *crepitus ventris.* So it ſignifies Peaſe are flatulent, but Beans ten times more.

You may know by a *penny* how a ſhilling ſpends.
Peter of *wood*, church and mills are all his. *Cheſh.*
Go *pipe* at *Padley*, there's a peſcod feaſt.

Some have it, *Go pipe at Colſton*, &c. It is ſpoken in deriſion to people that buſy themſelves about matters of no concernment.

He *piſſes* backwards. *i. e.* does the other thing.
He has *piſs'd* his tallow.

This is ſpoken of bucks who grow lean after rutting time, and may be applied to men.

Such a reaſon *piſs'd* my gooſe.
He *plays* you as fair as if he pick'd your pocket.

If

If you be not pleaſed put your hand in your pocket and *pleaſe* yourſelf.

A jeering expreſſion to ſuch as will not be pleaſed with the reaſonable offers of others.

As *Plum* as a jugglem ear. *i. e.* a quagmire, *Devonſh.*
To *pocket* up an injury.

i. e. To paſs it by without revenge, or taking notice.

The difference between the *poor* man and the rich is, that the poor walketh to get meat for his ſtomach, the rich a ſtomach for his meat.
Prate is prate, but it's the duck lays the eggs.
She is at her laſt *prayers*.
Proo naunt your mare puts. *i. e.* puſhes.
It would vex a dog to ſee a *pudding* creep.
He was chriſten'd with *pump-water*.

It is ſpoken of one that hath a red face.

Pye-lid makes people wiſe.

Becauſe no man can tell what is in a pye till the lid be taken up.

To rid poſt for a *pudding*.
Be fair condition'd, and eat bread with your *pudding*.
He's at a forc'd *put*.

Q.

WE'll do as they do at *Quern*.
What we do not to day, we muſt do in the morn.

R.

SOME *rain* ſome reſt, A *harveſt-proverb*.
The dirt-bird [or dirt-owl] ſings, we ſhall have *rain*.

When melancholy perſons are very merry, it is obſerved, that there uſually follows an extraordinary fit of ſadneſs; they doing all things commonly in extreams.

Every

Every day of the week a ſhower of *rain*, and on Sunday twain.

A *rich* rogue two ſhirts and a rag.

Right maſter right, four nobles a year's a crown a quarter. *Cheſh.*

Room for cuckolds, *&c.*

He *roſe* with his Arſe upwards. *A ſign of good luck.*

He would live as long as old *Roſſe* of *Pottern*, who liv'd 'till all the world was weary of him.

Let him alone with the Saint's Bell, and give him *rope* enough.

The *laſs* in the red petticoat ſhall pay for all.

Young men anſwer ſo when they are chid for being ſo prodigal and expenſive, meaning, they will get a wife with a good portion, that ſhall pay for it.

Neither *rhyme* nor reaſon.

Rub and a good caſt.

Be not too haſty, and you'll ſpeed the better: Make not more haſte than good ſpeed.

S.

'TIs ſooner *ſaid* than done.

School-boys are the reaſonableſt people in the world, they care not how little they have for their money.

A *Scot* on *Scot*'s bank.

The *Scotch* ordinary. *i. e.* The houſe of office.

That goes againſt the *ſhins*. *i e.* It's to my prejudice, I do it not willingly.

He knows not whether his *ſhoe* goes awry.

Sigh not but ſend, He'll come if he be unhang'd.

Sirrah your dogs, ſirrah not me, for I was born before you could ſee.

Of all tame beaſts I hate *Sluts*.

He's nothing but *ſkin* and bones.

To *ſpin* a fair thread.

Spit

Spit in his mouth and make him a maſtiff.
No man cry'd *ſtinking* fiſh.
Stretching and yawning leadeth to bed.
To *ſtumble* at the truckle-bed.

To miſtake the chamber-maid's bed for his wife's.

He could have *ſung* well before he brake his left ſhoulder with whiſtling.
Sweet-heart and bag-pudding.
Nay ſtay, quoth *Stringer*, when his neck was in the halter.
Say nothing when you are dead. *i. e.* be ſilent.

T.

HIS *tail* will catch the chin-cough.
Spoken of one that ſits on the ground.

A *tall* man of his hands, he will not let a beaſt reſt in his pocket.
He's Tom *Tell-troth*.
Two ſlips for a *teſter*.
The *tears* of the tankard.
Four farthings and a *thimble* make a *tailor*'s pocket jingle.
To *throw* ſnot about, *i. e.* to weep.
Though he ſays nothing he pays it with *thinking*, like the Welchman's Jackdaw.
Tittle tattle, give the gooſe more hay.
Toſted cheeſe hath no maſter.
Trick for trick, and a ſtone in thy foot beſides, *quoth one, pulling a ſtone out of his mare's foot, when ſhe bit him on the back, and he her on the buttock.*
Are there *traitors* at the table that the loaf is turn'd the wrong ſide upwards?
To *trot* like a *Doe*.
There's not a *turd* to chuſe, quoth the good wife, by her two pounds of butter.

He

He looks like a *Tooth-drawer*, *i. e.* very thin and meagre.

That's as *true* as I am his uncle.

Turnſpits are dry.

V.

VEAL will be cheap: Calves fall.

A jeer for thoſe who loſe the calves of their legs by, *&c.*

In a ſhoulder of *veal* there are twenty and two good bits.

This is a piece of country wit. They mean by it, there are twenty (others ſay forty) bits in a ſhoulder of veal, and but two good ones.

He's a *velvet* true heart. *Cheſh.*

I'll *venture* it as *Johnſon* did his wife, and ſhe did well.

Up with it, if it be but a gallon, it will eaſe your ſtomach.

W.

LOOK on the *wall*, and it will not bite you.

Spoken in jeer to ſuch as are bitten with muſtard.

A Scotch *warming-pan*, *i. e.* A wench.

The ſtory is well known of the Gentleman travelling in Scotland, who deſiring to have his bed warmed, the ſervant-maid doffs her clothes, and lays herſelf down in it a while. In Scotland they have neither bellows, warming-pans, nor houſes of office.

She's as quiet as a *waſp* in one's noſe.

Every man in his *way*.

Water betwitch'd, *i. e.* very thin beer.

Eat and *welcome*, faſt and heartily welcome.

I am very *wheamow*, (*i. e.* nimble) quoth the old woman, when ſhe ſtepp'd into the milk bowl. *Yorkſh.*

A *white-liver'd* fellow.

To ſhoot *wide* of the mark.

Wide, quoth *Wilſon*.
To ſit like a *wire-drawer* under his work. *Yorkſh.*
He hath more *wit* in his head than thou in both thy ſhoulders.
He hath plaid *wily beguiled* with himſelf.
You may truſs up all his *wit* in an egg-ſhell.
Hold your tongue huſband, and let me talk that have all the *wit*.
The *wit* of you, and the wool of a blue dog will make a good medley.
This is the *world* and the other is the country.
When the Devil is dead there's a wife for *Humphry*.
To *wrap* it up in clean linnen.

To deliver foraid or uncleanly matter in decent language.

A point next the *wriſt*.

Y.

HE has made a *younger* brother of him.
The *younger* brother hath the more wit.
The *younger* brother is the ancienter Gentleman.
Old and tough, *young* and tender.

Miſcellany Proverbial Sayings.

PUT a miller, a weaver, and a tailor in a bag, and ſhake them, the firſt that comes out will be a thief.

Harry's children of *Leigh*, never an one like another.

A Seaman if he carries a mill-ſtone will have a quait out of it. *Spoken of the common mariners, if they can come at things that may be eat or drunk.*

Go here away, go there away, quoth *Madge Whitworth*, when ſhe rode the mare in the tedder.

There's ſtruction, *i. e.* deſtruction, of honey, quoth *Dunkinly*, when he lick'd up the hen-turd.

I kill'd her for good will, ſaid *Scot*, when he kill'd his neighbour's mare.

Gip with an ill rubbing, quoth *Badger*, when his mare kick'd.

This is a ridiculous expreſſion, uſed to people that are pettiſh and froward.

He's a hot ſhot in a muſtard pot, when both his heels ſtand right up.

Three dear years will raiſe a baker's daughter to a portion. *'Tis not the ſmallneſs of the bread, but the knavery of the baker.*

I hope better, quoth *Benſon*, when his wife bad him come in cuckold.

One, two, three, four, are juſt half a ſcore.

I'll make him fly up with *Jackſon*'s hens, *i. e.* undo him.

So when a man is broke, or undone, we ſay he is blown up.

I'll make him water his horſe at *High-gate.*

i. e. I'll ſue him, and make him take a journey up to *London.*

What have I to do with *Bradſhaw*'s windmill? *Leiceſter.*

What have I to do with other mens matters?

He that would have good luck in horſes muſt kiſs the Parſon's wife.

He that ſnites his noſe, and hath it not, forfeits his face to the King.

A man can do no more than he can.

It's an ill gueſt that never drinks to his hoſt.
Run tap run tapſter.

This is ſaid of a tapſter that drinks ſo much himſelf, and is ſo free of his drink to others, that he is fain to run away.

He hath got the fiddle but not the ſtick.

i. e. The books, but not the learning, to make uſe of them, or the like.

That's the way to catch the old one on the neſt.
This muſt be if we brew.

That is, if we undertake mean and ſordid, or lucrative employments, we muſt be content with ſome trouble, inconvenience, affronts, diſtrubance, &c.

Proverbial Periphraſes of one drunk.

HE's diſguiſed. He has got a piece of bread and cheeſe in his head. He has drunk more than he has bled. He has been in the Sun. He has a jag

a jag or load. He has got a diſh. He has got a cup too much. He is one and thirty. He is dagg'd. He has cut his leg. He is afflicted. He is top-heavy. The malt is above the water. As drunk as a wheelbarrow. He makes indentures with his legs. He's well to live. He's about to caſt up his reckoning or accompts. He has made an example. He is concerned. He is as drunk as David's ſow. He has ſtolen a manchet out of the brewer's baſket. He's raddled. He is very weary. He drank till he gave up his half-penny, *i. e.* vomitted.

Proverbial Phraſes and Sentences belonging to drink and drinking.

LICK your diſh. Wind up your bottom. Play off your duſt. Hold up your dagger hand. Make a pearl on your nail. To bang the Pitcher. There's no deceit in a brimmer. Sup Simon the beſt is at the bottom. Ale that would make a cat to ſpeak. Fill what you will, and drink what you fill. He hath piſs'd out all he hath againſt the walls. She's not a good houſe-wife that will not wind up her bottom, *i. e.* take off her drink.

One that hath the French Pox.

HE has been at Haddam. He has got the Crinkams. He is pepper'd. He is not pepper roof. He has got a Kentiſh Ague. He has got the new conſumption. He has got a clap. He has got a blow over the noſe with a French cowlſtaff. He is Frenchified. The Covent-Garden ague. The Barnwell ague.

To make Water, &c.

TO make a little maid's water. To water the Marigolds. To ſpeak with a maid. To gather a roſe. To look upon the wall.

A Lier.

HE deſerves the whetſtone. He'll not let any body lie by him. He ſhall have the King's horſe. He's a long-bow-man. He lies as faſt as a dog can trot.

A great Lie.

THAT was laid on with a trowel. That's a loud one. That's a lie with a witneſs, *a lie with a latchet.* That ſticks in his throat. If a lie could have choked him, that would have done it. The dam of that was a wiſker.

A Bankrupt.

HE's all to pieces. He has ſhit in the plum-bag. He's blown up. He has ſhut up his ſhop-windows. He dares not ſhew his head. He hath ſwallowed a ſpider. He hath ſhewed them a fair pair of heels. He is marched off. He goes on his laſt legs. He is run off his legs.

A Wencher.

HE loves laced mutton. He'll run at ſheep. He'll commit poultry. He'll have a bit for his cat. He keeps a caſt of Merlins. Men of his hair are ſeen oftener at the B--court than at the gallows.

A

A Whore.

SHE's like a cat, ſhe'll play with her tail. She's as right as my leg. A light-ſkirts, A kind-hearted ſoul. *She's looſe in the hilts.* A Lady of pleaſure. As errant a whore as ever piſs'd. A Cockatrice. A Leman. She's as common as a barber's chair. As common as the high-way. She lies backward and lets out her fore-rooms. She is neither wife, widow, nor maid.

A covetous perſon.

HIS money comes from him like drops of blood. *He'll flay a flint. He'll not loſe the droppings of his noſe.* He ſerves the poor with a thump on the back with a ſtone. He'll dreſs an egg, and give the offal to the poor. He's like a ſwine, never good until he come to the knife. *Avarus niſi cum moritur nil recte facit.* Lab. His purſe is made of toad's ſkin.

Proverbial Phraſes relating to ſeveral trades.

THE ſmith hath always a ſpark in his throat. The ſmith and his penny are both black. Nine taylors make a man. Cobler's law, he that takes money muſt pay the ſhot. To brew in a bottle and bake in a bag. The Devil would have been a weaver but for the Temples. The gentle craft. Sir Hugh's bones. A Hangman is a good trade, he doth his work by day-light. It is good to be ſure. Toll it again, quoth the Miller. Any tooth good Barber. A horſe-doctor, *i. e.* a farrier. He ſhould be a baker by his bow-legs. Take all and pay the baker. He drives a ſubtle trade.

Proverbs that are intire Sentences.

A.

LONG *abſent* ſoon forgotten.

Parallel to this are, *Out of ſight out of mind*, and *Seldom ſeen ſoon forgotten:* And not much different thoſe *Greek* ones. Τῶν ἐξίοντες φίλοι ἐκ εἰσί φίλοι. Friends dwelling afar off are no friends. And Πολλὰς φιλίας ἀπροσωγρία διέλυσε. Forbearance of converſation diſſolves friendſhip.

Adverſity makes a man wiſe not rich.

The French ſay, *Vent au viſage rend un home ſage.* The wind in a man's face makes him wiſe. If to be good be the greateſt wiſdom, certainly affliction and adverſity makes men better. *Vexatio dat intellectum.*

He that's *afraid* of every graſs muſt not piſs in a meadow.

Chi ha paura d'ogni urtica non piſci in herba. *Ital.* He that's afraid of every nettle muſt uot piſs in the graſs.

He that's *afraid* of leaves muſt not come in a wood.

This is a *French* Proverb Engliſhed. *Qui a peur de fucilles ne doit aller au bois.*

He that's *afraid* of the wagging of feathers muſt keep from among wild fowl.

Mr. *Cotgrave* in his *French* Dictionary produces this as an *Engliſh* Proverb, parallel to the precedent. He

He that's *afraid* of wounds muſt not come nigh a battle.

Theſe four Proverbs have all one and the ſame ſenſe, *viz.* That timorous perſons muſt keep as far off from danger as they can. They import alſo, that cauſeleſs fear works men unneceſſary diſquiet, puts them upon abſurd and fooliſh practices, and renders them ridiculous.

He's ne'er like to have a good thing cheap that's *afraid* to aſk the price. *Il n'aura jai bon marché qui ne le demande.* Gall.

Agree, for the law is coſtly.

This is good counſel backed with a good reaſon, the charges of a ſuit many times exceeding the value of the thing contended for. The Italians ſay, *Meglio è magro accordo che graſſa ſentenza.* A lean agreement is better than a fat ſentence.

A man cannot live by the *air*.

Good *Ale* is meat, drink, and cloth.

Fair chieve good *Ale*, it makes many folks ſpeak as they think.

Fair chieve is uſed in the ſame ſenſe here as *Well-fare* ſometimes is in the South, that is, good ſpeed, good ſucceſs have it, I commend it. It ſhall have my good wiſh, or good word. *In vino veritas.*

We ſhall lie all *alike* in our graves.

Æqua tellus Pauperi recluditur regúmque pueris. *Horat.* Mors ſceptra ligonibus æquat.

No living man *all* things can.

Non omnia poſſumus omnes. *Virgil.* See many ſentences to this purpoſe in *Eraſmus*'s *Adages*.

Almoſt was never hang'd.

Almoſt and very nigh ſaves many a lie.

The ſignification of this word *Almoſt* having ſome latitude, men are apt to ſtretch it to cover untruths.

Angry

Angry (or haſty) men ſeldom want woe.

Haſty in our language is but a more gentle word for angry. Anger indeed makes men haſty, and inconſiderate in their actions. *Furor iràque mentum præcipitant.*

He that's *angry* without a cauſe muſt be pleaſed without amends.

Two *Anons* and a bye and bye is an hour and a half.

Scald not your lips in *another* man's pottage.

Parallel hereto is that place, *Prov.* xxvi. 17.

The higher the *Ape* goes the more he ſhews his tail.

The higher beggers, or baſe-bred perſons are advanced, the more they diſcover the lowneſs and baſeneſs of their ſpirits and tempers: For as the Scripture ſaith, *Prov.* xxvi. 1. *Honour is unſeemly for a fool.* Tu fai come la ſimia, chi più va in alto più moſtra il culo. *Ital.* The Italians I find draw this Proverb to a different ſenſe, to ſignify one, who the more he ſpeaks the more ſport he makes, and the more ridiculous he renders himſelf.

Stretch your *arm* no further than your ſleeve will reach.

Metiri ſe quemque modulo ſuo ac pede verum eſt.

Lend you mine *Arſe* and ſhit through my ribs.

This is, lend you that whereof I have neceſſary and frequent uſe, and want it myſelf. It is a Ruſſick proverb, and of frequent uſe in this nation: and was, I ſuppoſe, brought over to us by ſome merchants that traded there.

Never be *aſhamed* to eat your meat.

Apud menſam verecundari neminem decet. Eraſmus takes notice that this Proverb is handed down to us from the Ancients, ſave that the vulgar adds, *neque in lecto:* whereas (ſaith he) *Nuſquam magis habenda eſt verecundiæ ratio quàm in lecto & convivio.* Yet ſome there are who out of a ruſtick ſhame-facedneſs or over-mannerlineſs are very troubleſome at table, expecting to be carved to, and often invited to eat, and refuſing whatever offer them, &c. The Italians ſay almoſt in the ſame words, *A tavola non biſogna haver vergogna.* And the French. *C'eſt honte de manger a honte de vivre.* He that's aſhamed to eat, is aſhamed to live.

Every man muſt eat a peck of aſhes before he dies.
Loſe nothing for *aſking*.
Every *Aſs* thinks himſelf worthy to ſtand with the king's horſes.
A kindly *Aver* will never make a good horſe.

This is a Scottiſh Proverb quoted by King *James* in his *Baſilicon Doron*. It ſeems the word *Aver* in Scottiſh ſignifies a colt, as appears alſo by that other Proverb. *An inch of a Nag is worth a ſpan of an Aver*: in our ancient writings *Averium* ſignifies any labouring beaſt, whether ox or horſe, and ſeems to be all one with the Latin *Jumentum*.

Awe makes Dun draw.

B.

THAT which is good for the *back* is bad for the head.

Omnis commoditas ſua fert incommoda ſecum.

He loves *bacon* well that licks the ſwine-ſty-door.
Where *bad's* the beſt, naught muſt be the choice.
A *bad* buſh is better than the open field.

That is, it's better to have any though a bad friend or relation, than to be quite deſtitute and expoſed to the wide world.

A *bad* ſhift is better than none.
When *bale* is next boot is next.

Next is a contraction of higheſt, as next is of nigheſt. Bale is an old *Engliſh* word ſignifying miſery, and boot profit or help. So 'tis as much as to ſay, When things are come to the worſt they'll mend. *Cùm duplicantur lateres venit Moſes.*

A *bald* head is ſoon ſhaven.
Make not *balks* of good ground.

A balk, Latin *Seamnum*: a piece of earth which the plow ſlips over without turning up or breaking. It is alſo uſed for narrow ſlips of land left unplowed on purpoſe in champian countries, for bounds between mens lands, or ſome other conveniences.

A good

A good face needs no *band*; and a bad one deſerves none.

Some make a rhyme of this, by adding. *And a pretty wench no land.*

More words than one go to a *bargain.*
A good *bargain* is a pick-purſe.

Bon marchè tire l'argent hors de la bourſe. *Gall.* Good cheap is dear, for it tempts people to buy what they need not.

Bare walls make giddy houſe-wives.

i. e. Idle houſe-wives, they having nothing whereabout to buſy themſelves, and ſhew their good houſe-wifery. We ſpeak this in excuſe of the good woman, who doth, like St. *Paul's* widow, περιέρχεσθαι τὰς οἰκίας, gad abroad a little too much, or that is blamed for not giving the entertainment that is expected, or not behaving herſelf as other matrons do. She hath nothing to work upon at home, ſhe is diſconſolate, and therefore ſeeketh to divert herſelf abroad: ſhe is inclined to be virtuous, but diſcompoſed through poverty. Parallel to this I take to be that *French* Proverb, *Vuides chambres font les dames folles*, which yet Mr. *Cotgrave* thus renders, Empty chambers make women play the wantons; in a different ſenſe.

The greateſt *barkers* bite not ſoreſt; or, dogs that *bark* at a diſtance bite not at hand.

Cane chi abbaia non morde. *Ital.* Chien qui abbaye ne mord pas. *Gall.* Canes timidi vehementiùs latrant. Cave tibi a cane muto & aqua ſilente. *Have a care of a ſilent dog and a ſtill water.*

Sir John *Barley-corn*'s the ſtrongeſt Knight.
It's a hard *battle* where none eſcapes.
Be as it may be is no banning.
Every *bean* hath its black.

Vitiis nemo ſine naſcitur. Horat. πάσησι κορυδάλοισι χρὴ λάθρῃ ἐγγενέσθαι. *Non eſt alauda ſine criſta. Omni malo Punico ineſt granum putre.* Ogni grano ha la ſua ſemola. Every grain hath his bran. *Ital.*

Sell

Sell not the *bear's* ſkin before you have caught him.

Non vender la pelle del orſo inanzi che ſia preſo. *Ital.*

He muſt have iron nails that ſcratches a *Bear.*
A man may *bear* 'till his back breaks.

If people find him patient they'll be ſure to load him.

You may *beat* a horſe 'till he be ſad, and a cow 'till ſhe be mad.
All that are in *bed* muſt not have quiet reſt.
Where *Bees* are, there is honey.

Where there are induſtrious perſons, there is wealth, for the hand of the diligent maketh rich. This we ſee verified in our neighbours the *Hollanders.*

A *Begger* pays a benefit with a louſe.
Beggers muſt be no choofers.

The *French* ſay, Borrowers muſt be no choofers.

Set a *begger* on horſe-back, and he'll a gallop.

Aſperius nihil eſt humili cùm ſurgit in altum. Claudian. Il ne'ſt orgueil que de pauvre enrichi. *Gall.* There is no pride to the enriched begger's. Il villan nobilitado non conoſce il parentado. *Ital.* The villain ennobled will not own his kindred or parentage.

Sue a *begger* and get a louſe.

Rete non tenditur accipitri neque milvio. Terent. Phorm.

Much ado to bring *beggers* to ſtocks, and when they come there, they'll not put in their legs.
Beggers breed, and rich men feed.
A *begger* can never be bankrupt.
It's one *begger*'s woe, to ſee another by the door go.

Καὶ πτωχὸς πτωχῷ φθονέει. Heſiod. *Etiam mendicus mendico invidet.*

A good

A good *beginning* makes a good ending.

De bon commencement bonne fin. *Gall.* & de bonne vie bonne fin. A good life makes a good death. *Boni principii finis bonus.*

Well *begun* is half done.

Dimidium facti qui cœpit habet. Horat. Which ſome make Pentameter by putting in *bene* before *cœpit.*

Believe well and have well.

The *belly* hath no ears.

Venter non habet aures. Ventre affamé n' a point d'oreilles. *Gall.* Diſcourſe to or call upon hungry perſons, they'll not mind you, or leave their meat to attend. Or, as *Erasmus, Ubi de paſtu agitur, non attenduntur honeſtæ rationes.* Nothing makes the vulgar more untractable, fierce, and ſeditious, than ſcarcity and hunger. *Neſcit plebes jejuna timere.* There is ſome reaſon the belly ſhould have no ears, becauſe words will not fill it.

Better *belly* burſt than good drink or meat loſt.

Little difference between a feaſt and a *belly-full.*

A *Belly-full* is a belly-full, whether it be meat or drink

When the *belly* is full, the bones would be at reſt.

The *belly* is not fill'd with fair words.

Beſt to *bend*, while it is a twig.

Udum & molle lutum es, nunc nunc properandus & acri,
Fingendus ſine fine rota. Perſ.
Quæ præbet latas arbor ſpatiantibus umbras,
Quo poſita eſt primùm tempore virga fuit.
Tunc poterat manibus ſummâ tellure revelli,
Nunc ſtat in immenſum viribus acta ſuis. Ovid.

Quare tunc formandi mores (inquit Erasmus) *cùm mollis adhuc ætas; tunc optimis aſſueſcendum cùm ad quidvis cereum eſt ingenium.* Ce qui poulain prend en jeuneſſe, Il le continue en vie illeſte. *Gall.* The tricks a colt getteth, at his firſt backing, will whilſt he continueth never be lacking. *Cotgr.*

They have need of a *beeſom* that ſweep the houſe with a turf.

The *beſt* is beſt cheap.

For it doth the buyer more credit and ſervice.

Make

Make the *beſt* of a bad bargain.
The *beſt* things are worſt to come by.

Difficilia quæ pulchra: χαλεπὰ τὰ καλὰ.

Beware of had I wiſt.
Do as you're *bidden* and you'll never bear blame.
Birchen twigs break no ribs.
Birds of a feather flock together.

Like well to like. The *Greeks* and *Latins* have many Proverbs to this purpoſe, as Ἀεὶ κολοιὸς πρὸς κολοιὸν ἱζάνει. *Semper Graculus aſſidet Graculo.* Τήθῃ μὲν τήθην φιλεῖ, μύρμηξ δὲ μύρμηκα. Theocrit. *Cicada cicadæ chara, formicæ formica.* Ὡς αἰεὶ τὸν ὅμοιον ἄγει θεὸς ὡς τὸν ὅμοιον. Homer. Odyſſ. 5. *Semper ſimilem ducit Deus ad ſimilem.* Ὅμοιον ὁμοίῳ φίλον. *Simile gaudet ſimili.* & Ὅμοιον ἐρᾷ ἐρίθου. *Similis appetit ſimile*, unde & Ὁμοιότης τῆς φιλότητος μήτηρ. Likeneſs is the mother of love. *Æqualis æqualem delectat.* Young men delight in the company of young, old men of old, learned men of learned, wicked of wicked, good fellows of drunkards, &c. *Tully* in *Cat. maj. Pares cum paribus (ut eſt in vulgus proverbio) facillimè congregantur.*

He's in great want of a *bird* that will give a groat for an owl.
One *bird* in the hand is worth two in the bush.

E meglio aver hoggi un uovo che dimani una gallina. *Ital.* Better have an egg to day, than a hen to-morrow. Mieux vaut un tenez que deux vous l' aurez. *Gall.* τὸν παρόντα ἄμεινον, τί τὸν φεύγοντα διώκεις. Theocr. *Præſentem mulgeas. quid fugientem inſequeris?* Νήπιε, οὐ τὰ ἕτοιμα λιπὼν ἐπ' ἀφτοιμα διώκει. *Heſiod.* He that leaves certainty and flicks to chance, when fools pipe, he may dance.

It's an ill *bird* that bewrays its own neſt.

Τὸν οἶκον ὄνοσαν δαφοίλλει.

Every *bird* muſt hatch her own egg.

Tute hoc intriſti omne tibi exedendum eſt. Terent. It ſhould ſeem this Latin Proverb is ſtill in uſe among the *Dutch*. For *Eraſmus* ſaith of it, *Quæ quidem ſententia vel hodie vulgo noſtrati in ore eſt. Faber compedes quas ſecit ipſe geſtet.* Auſon.

Small

Small *birds* muſt have meat.

Children muſt be fed, they cannot be maintained with nothing.

Birth is much, but breeding more.
If you cannot *bite* never ſhew your teeth.
He that *bites* on every weed muſt needs light on poiſon.
He that is a *blab* is a ſcab.
Black will take no other hue.

This Dyers find true by experience. It may ſignify, that vicious perſons are ſeldom or never reclaimed. *Lanarium nigræ nullum colorem bibunt.* Plin. lib. 8. h. n.

He that wears *black* muſt hang a bruſh at his back.
A *black* plum is as ſweet as a white.

The prerogative of beauty proceeds from fancy.

A *black* hen lays a white egg.

This is a French *Proverb.* Noire geline pond. blanc oeuf. I conceive the meaning of it is, that a black woman may bear a fair child.

It is ill to drive *black* hogs in the dark.
They have need of a *bleſſing*, who kneel to a thiſtle.
Blind men can judge no colours.

Il cieco non giudica de colori. *Ital.* τί τυφλῷ καὶ καλόσκοπος; *Quid cæco cum ſpeculo?*

The *blind* eat many a fly.
A man were better be half *blind*, than have both his eyes out.
Who ſo bold as *blind* Bayard?

Ἀμαθία μὲν θράσος, λογισμὸς δ' ὄκνον φέρει. Ignorance breeds confidence; conſideration, ſlowneſs and warineſs.

Who ſo *blind*, as he that will not ſee?
Blow firſt and ſip afterwards.

Simul ſorbere & flare difficile eſt.

A *blot*

A *blot* is no blot unleſs it be hit.
Bluſhing is virtue's colour.
Great *boaſt*, ſmall roaſt.

Grands vanteurs petits faiſeurs. *Gall.* Βριάρεω φαίνεται ὁι λαγώς. *Briareus eſſe apparet cùm ſit lepus.* And θρασὺς πρὸ ἔργου ἐν πολλῷ κακός.

The nearer the *bone*, the ſweeter the fleſh.
He that is *born* to be hang'd ſhall never be drown'd.
He that was *born* under a three half-penny planet ſhall never be worth two-pence.
He that goes a *borrowing* goes a ſorrowing.
He that *borrows* muſt pay again with ſhame or loſs.

Shame if he returns not as much as he borrowed, loſs if more, and it's very hard to cut the hair.

The father to the *bough*, and the ſun to the plough.

This ſaying I look upon as too narrow to be placed in the family of Proverbs; it is rather to be deemed a rule or maxim in the tenure of the Gavil kind, where though the father had judgment to be hanged, yet there followed no forfeiture of his eſtate, but his ſon might (a happy man according to *Horace's* deſcription) *paterna rura bobus exercere ſuis.* Though there be that expound this Proverb thus. The father to the bough, *i. e.* to his ſports of hawking and hunting, and the ſon to the plow, *i. e.* to a poor huſband-man's condition.

They that are *bound* muſt obey.
Bought wit is beſt. *v.* in W.
Better to *bow* than break.

Il vaut mieux plier que rompre. *Gall.* E meglio piegar che ſcavezzar. *Ital.*

A *bow* long bent at laſt waxeth weak.

L'arco ſi rompe ſe ſta troppo teſo. *Ital. Arcus nimis intenſus rumpitur.* Things are not to be ſtrained beyond their *tonus* and ſtrength. This may be applied both to the body and the mind: too much labour and ſtudy weakens and impairs both the one and the other.

Otia corpus alunt, animus quoque paſcitur illis;
Immodicus contra carpit utrumque labor.

Brag's a good dog, but that he hath loſt his tail.
Brag's a good dog if he be well ſet on; but he dare not bite.
Much *bran* and little meal.
Beware of *breed*, *Cheſh. i. e.* an ill breed.
That that's *bred* in the bone will never out of the fleſh.

Chi l'ha per natura fin alla foſſa dura. *Ital.* That which comes naturally continues till death. The Latins and Greeks have many Proverbial ſayings to this purpoſe, as *Lupus pilum mutat non mentem.* The wolf may change his hair (for wolves and horſes grow gray with age) but not his diſpoſition.

Naturam expellas furcâ licet uſque recurret. Horat.

and Οὐποτε ποιήσεις τὸν καρκίνον ὀρθὸν βαδίζειν. *Ariſtoph.* You can never bring a crabfiſh to go ſtrait forwards. Ὃ ξύλον ἀγκύλον ἐδέποτ' ὀρθόν. Wood that grows crooked will hardly be ſtraightened. Perſons naturally inclined to any vice will hardly be reclaimed. For this Proverb is for the moſt part taken in the worſe ſenſe.

Let every man praiſe the *bridge* he goes over. *i. e.*

Speak not ill of him who hath done you a courteſy, or whom you have made uſe of to your benefit; or do commonly make uſe of.

Bridges were made for wiſe men to walk over, and fools to ride over.
A *bribe* will enter without knocking.
A *broken* ſack will hold no corn.

This is a French *Proverb engliſhed.* Un ſac perce ne peut tenir le grain: though I am not ignorant that there are many common both to *France* and *England*, and ſome that run through moſt languages. Sacco rotto non tien miglio. *Ital.* Millet being one of the leaſt of grains.

A *broken* ſleeve holdeth the arm back.
Much *bruit* little fruit.
Who *bulls* the cow muſt keep the calf.

Mr. *Howel* ſaith, that this is a Law Proverb.

The

The *burnt* child dreads the fire.

Almoſt all Languages afford us Sayings and Proverbs to this purpoſe, ſuch are καιθὼν δὲ τε νήπιος ἔγνω, *Heſiod.* ἐχθὴν δέ τε νήπιος ἔγνω, *Homer.* *Piſcator ictus ſaper*; ſtruck by the Scorpion fiſh or Paſtinaca, whoſe prickles are eſteemed venomous. Can' ſcottato dà l' acqua calda ha paura poi della fredda. *Ital.* the ſame we find in *French*, Chien eſchaudè craint l'eau froide, *i. e.* The ſcalded dog fears cold water.

Buſy will have bands.

Perſons that are meddling and troubleſome muſt be tied ſhort.

Who more *buſy* than they that have leaſt to do?
Every man as his *buſineſs* lies.
All is not *butter* the cow ſhites.

Non è tutto butyro che ſa la vocca. *Ital.*

What is a pound of *butter* among a kennel of hounds
They that have good ſtore of *butter* may lay it thick on their bread. [or put ſome in their ſhoes.]

Cui multum eſt piperis etiam oleribus immiſcet.

That which will not be *butter* muſt be made into cheeſe.
They that have no other meat, bread and *butter* are glad to eat.
Who *buys* hath need of an hundred eyes, who ſells hath enough of one.

This is an Italian *Proverb.* Chi compra ha biſogno dicent' occhii, chi vende n' ha aſſai de uno. And it is an uſual ſaying, *Caveat emptor*, Let the buyer look to himſelf. The ſeller knows both the worth and price of his commodity.

Buying and ſelling is but winning and loſing.

C.

A *Calf*'s-head will feaſt an hunter and his hounds.

A man *can* do no more than he can.
Care not would have it.
Care will kill a cat.

And yet a Cat is ſaid to have nine lives. *Cura facit canos.*

Care's no cure.
A pound of *care* will not pay an ounce of debt.

Cento carre di penſieri non pageranno un' oncia di debito. *Ital. i. e.* An hundred cart-load of thoughts will not pay an ounce of debt.

The beſt *cart* may overthrow.
A muffled *cat* is no good mouſer.

Gatta guantata non piglia mai ſorice. *Ital.* A gloved cat, &c.

That *cat* is out of kind that ſweet milk will not lap.
You can have no more of a *cat* than her ſkin.
The *cat* loves fiſh, but ſhe's loth to wet her feet:
Or, in rhyme thus,

Fain would the *cat* fiſh eat,
But ſhe's loth her feet to wet.

Le cha aime le poiſſon, mais il n' aime pas a meuiller le patte. *Gall.* In the ſame words, ſo that it ſhould ſeem we borrowed it of the *French.*

The more you rub a *cat* on the rump, the higher ſhe ſets up her tail.
The *cat* ſees not the mouſe ever.
Well might the *cat* wink when both her eyes were out.
When the *cat* winketh little wots the mouſe what the cat thinketh.
Though the *cat* winks a while, yet ſure ſhe is not blind.

How

How can the *cat* help it if the maid be a fool?

This is an *Italian* Proverb, Che ne puo la gatta ſe la maſſara è matta. Not ſetting up things ſecurely out of her reach or way.

That that comes of a *cat*, will catch mice. *Ital.*

Parallel whereto is that *Italian* proverb. Chi di gallina naſce convien che rozole. *That which is bred of a hen will ſcrape.* Chi da gatta naſce ſorici piglia. *Ital.*

A *cat* may look on a King.
An old *cat* laps as much as a young kitlin.
When the *cat* is away, the mice play. *Ital.*

Les rats ſe promenent a l' aiſe la ou il n'y a point des chats, *Gall.* Quando la gatta non è in caſa, i ſorici ballano. *Ital.*

When candles are out, all *cats* are grey.

Jone is as good as my lady in the dark. Ἀνυχῦ ἀφάνῳ πᾶσα γυνὴ ἡ αὐτή.

The *cat* knows whoſe lips ſhe licks.
Cry you mercy, kill'd my *cat*.

This is ſpoken to them who do one a ſhrewd turn, and then make ſatisfaction with aſking pardon or crying mercy.

By biting and ſcratching, *cats* and dogs come together; or, Biting and ſcratching gets the *cat* with kitlin.

i. e. Men and maid-ſervants, that wrangle and quarrel moſt one with the other, are often obſerved to marry together.

Who ſhall hang the bell about the *cat*'s neck?

Appiccar chi vuol' il ſonaglio à la gatta? *Ital.* The mice, at a conſultation held how to ſecure themſelves from the cat, reſolved upon hanging a bell about her neck, to give warning when ſhe was near, but when this was reſolved, they were as far to ſeek; for who would do it. This may be ſarcaſtically applied to thoſe who preſcribe impoſſible or unpracticable means for the effecting any thing.

A ſcalded *cat* fears cold water, *v.* in S.
He that leaves *certainty* and ſticks to chance,
When fools pipe he may dance.
They may ſit in the *chair* that have malt to ſell.
It *chanceth* in an hour, that comes not in ſeven years.

Plus enim fati valet hora benigni Quàm ſi te Veneris commendet epiſtola Marti. Horat. Every man is thought to have ſome lucky hour, wherein he hath an opportunity offered him of being happy all his life, could he but diſcern it and embrace the occaſion. Accaſca in un punto quel che non accaſca in cento anni. *Ital.* It falls out in an inſtant which falls not out in an hundred years.

There is *chance* in the cock's ſpur.
Chance of paſture makes fat calves.
Charity begins at home.

Self-love is the meaſure of our love to our neighbour. Many ſentences occur in the ancient *Greek* and *Latin* Poets to this purpoſe, as, *Omnes ſibi meliùs eſſe malunt quàm alteri.* Terent. Andr. *Proximus ſum egomet mihi.* ibid. Φιλαι δ' ἑαυτῇ μᾶλλον ἀδὶς ἀδίνα, &c. *v. Eraſm. Adag.* Fa bone à te & tuoi, E poi i gli altri ſe tu puoi. *Ital.* Μισῶ σοφιςὴν ὄϛις ἐκ ἀυτῷ σοφός.

When good *chear* is lacking our friends will be packing.
Thoſe that eat *cherries* with great perſons ſhall have their eyes ſprinted out with the ſtones.
Chickens feed capons.

i. e. As I underſtand it, chickens come to be capons, and capons were firſt chickens.

It's a wife *child* knows his own father.

Οὐ γὰρ πώ τις ἴον γόνον ἀυτὸς ἀνίγνω. Homer. Odyſſa.

Child's pig but father's bacon.

Parents uſually tell their children, this pig or this lamb is thine; but, when they come to be grown up and ſold, parents themſelves take the money for them.

Charre-

Charre-folks are never paid.

That is, give them what you will they are never contented.

When the *child* is chriſtened, you may have god-fathers enough.

When a man's need is ſupplied, or his occaſion over, people are ready to offer their aſſiſtance or ſervice.

Children and fools ſpeak truth.

The *Dutch* Proverb hath it thus. You are not to expect truth from any but children, perſons drunk or mad. *In vino veritas*, we know. Enfans & fols ſont Divins. *Gall.*

Children and fools have merry lives.

For out of ignorance or forgetfulneſs and inadvertency, they are not concerned either for what is paſt, or for what is to come. Neither the remembrance of the one, nor fear of the other troubles them, but only the ſenſe of preſent pain: nothing ſticks upon them. They lay nothing to heart. Hence it hath been ſaid, *Nihil ſcire eſt vita jucundiſſima*, to which that of *Eccleſiaſtes* gives ſome countenance: *He that encreaſeth knowledge encreaſeth ſorrow.*

Children ſuck the mother when they are young, and the father when they are old.
So we have the *chink* we'll bear with the ſtink.

Lucri bonus eſt odor ex re Quâlibet. Juvenal. This was the Emperor *Veſpaſian*'s anſwer to thoſe who complained of his ſetting gabels on urine and other ſordid things.

After a *Chriſtmas* comes a Lent.
The *Church* is not ſo large but the Prieſt may ſay Service in it.
The nearer the *Church* the further from God.

This is a *French* Proverb. Pres de l'egliſe loin de Dieu.

Church-work goes on ſlowly.
Let the *Church* ſtand in the Church.

Where God hath his *Church* the Devil will have his chapel.

Non ſi toſto ſi fa un templo à Dio come il Diavolo ci fabrica una capella appreſſo. *Ital.*

Pater noſter built *Churches*, and our father pulls them down.

I do not look upon the building of Churches as an argument of the goodneſs of the Roman Religion, for when men have once entertained an opinion of expiating ſin and meriting heaven by ſuch works, they will be forward enough to give not only the fruit of their land, but even of their body for the ſin of their ſoul: and it's eaſier to part with one's goods than one's ſins.

Claw a *churl* by the breech, and he will ſhit in your fiſt.

Perſons of a ſervile temper or education have no ſenſe of honour or ingenuity, and muſt be dealt with accordingly.

Ungentem pungit, pungentem ruiſticus ungit.

Which ſentence both the French and Italians in their languages have made a Proverb. Oignez villain qu' il vous poindra. *Gall.* &c. Inſomuch that one would be apt with *Ariſtotle* to think, that there are *ſervi naturâ.*

The greateſt *clerks* are not always the wiſeſt men.

For prudence is gained more by practice and converſation, than by ſtudy and contemplation.

It's the *clerk* makes the Juſtice.

Haſty *climbers* have ſudden falls.

Thoſe that riſe ſuddenly from a mean condition to great eſtate or dignity, do often fall more ſuddenly, as I might eaſily inſtance in many Court-favourites: and there is reaſon for it, becauſe ſuch a ſpeedy advancement is apt to beget pride, and conſequently folly in them, and envy in others, which muſt needs precipitate them. Sudden changes to extraordinary good or bad fortune, are apt to turn mens brains. A cader va chi troppo alto ſale. *Ital.*

The *clock* goes as it pleaſes the clark.

Can jack-an-apes be merry when his *clog* is at his heels?

Cloſe

Cloſe ſits by ſhirt, but cloſer my ſkin.

That is, I love my friends well, but myſelf better: none ſo dear to me as I am to myſelf. Or my body is dearer to me than my goods. Plus près eſt la chair che la chemiſe. *Gall.*

A *cloſe* mouth catcheth no flies.

People muſt ſpeak and ſolicite for themſelves, or they are not like to obtain preferment. Nothing carries it like to boldneſs and importunate, yea, impudent begging. Men will give to ſuch *ſe defendendo*, to avoid their trouble, who would have no conſideration of the modeſt, though never ſo much needing or well deſerving. Bocca trinciata moſca non ci entra. *Ital.*

It's a bad *cloth* indeed will take no colour.

Cattiva è quella lana che non ſi puo tingere. *Ital.*

Cloudy mornings turn to clear evenings.

Non ſi malè nunc & olim ſic erit.

Better ſee à *clout* than a hole out.

They that can cobble and *clout*, ſhall have work when others go without.

Glowing *coals* ſparkle oft.

When the mind is heated with any paſſion, it will often break out in words and expreſſions, *Pſalm.* xxxix. 1.

You muſt cut your *coat* according to your cloth.

Noi facciamo la ſpeſe ſecondo l'entrata. *Ital.* We muſt ſpend according to our income. Selon le pain il faut le couteau. *Gall.* According to the bread muſt be the knife, & Fol eſt qui plus deſpend que ſa rente ne vaut. *Gall.* He is a a fool that ſpends more than his receipts. *Sumptus cenſum nè ſuperet.* Plaut. Pœn. *Meſſe tenus propria vive.* Perſ.

Every *cock* is proud on his own dunghill.

Gallus in ſuo ſterquilinio plurimum poteſt. Senec. *in ludicro.* The *French* ſay, Chien ſur ſon fumire eſt hardi. A dog is ſtout on his own dunghill.

Let

Let him that is *cold* blow the coal.
In the *coldeſt* flint there is hot fire.
Cold of complexion good of condition.
A ragged *colt* may make a good horſe.

An unhappy boy may make a good man. It is uſed ſometimes to ſignify, that children, which ſeem leſs handſome when young, do afterwards grow into ſhape and comelineſs: as on the contrary we ſay, Fair in the cradle, and foul in the ſaddle: and the *Scots*, A kindly aver will never make a good horſe.

Company makes cuckolds.
Compariſons are odious.
Conceited goods are quickly ſpent.
Confeſs and be hang'd.
An evil *conſcience* breaks many a man's neck.
He's an ill *cook* that cannot lick his own fingers.

Celuy gouverne bien mal le miel qui n' en taſte & ſes doigts n' en leche. *Gall.* He is an ill keeper of honey who taſtes it not.

God ſends meat, and the Devil ſends *cooks*.
Salt *cooks* bear blame, but freſh bear ſhame.
Corn and horn go together.

i. e. for prices, when corn is cheap cattle are not dear, & *vice verſa*.

Much *corn* lies under the ſtraw that is not ſeen.
More *coſt* more worſhip.
I'll not change a *cottage* in poſſeſſion for a kingdom in reverſion.
All *covet* all loſe.
Covetouſneſs brings nothing home.

Qui tout convoite tout perd. *Gall.* & qui trop empoigne rien n' eſtrain'd. He that graſps at too much holds faſt nothing. The fable of the dog is known, who, catching at the appearance in the water of the Shoulder of mutton he had in his mouth, let it drop in and loſt it. Chi tutto abbraccia nulla ſtringa. *Ital.*

A *cough* will ſtick longer by a horſe than half a peck of oats.

Good

Good *counſel* never comes too late.

For if good, it muſt ſuit the time when it is given.

Count not your chickens before they be hatch'd.

Ante victoriam nè canas triumphum.

So many *countries* ſo many cuſtoms.

Tant de gens tant de guiſes. *Gall.*

A man muſt go old to the *Court* and young to a *Cloyſter*, that would go from thence to heaven.

A friend in *Court* is worth a penny in a man's purſe.

Bon fait avoir amy en cour, car le proces en eſt plus court. *Gall.* A friend in Court makes the proceſs ſhort.

Far from *Court* far from care.
Full of *courteſy* full of craft.

Sincere and true-hearted perſons are leaſt given to compliment and ceremony. It's ſuſpicious he hath ſome deſign upon me who courts and flatters me. Chi te fa piu carezza che non vuole, O ingannato t'ha, o ingannar te vuole. *Ital.* He that makes more of you than you deſire or expect, either he hath cozen'd you or intends to do it.

Leſs of your *courteſy* and more of your purſe.

Re opitulandum non verbis.

Call me *couſin* but cozen me not.
Curs'd *cows* have ſhort horns.

Dat Deus immiti cornua curta bovi.
Providence ſo diſpoſes that they, who have will, want power or means to hurt.

Who would keep a *cow*, when he may have a pottle of milk for a penny?

Many

Many a good *cow* hath but a bad calf.

Ἀνδρῶν ἡφώων τέκνα σήμαλα. *Heroum filii noxæ.* Παῦροι γάρ τε παῖδες ὁμοῖοι πατρὶ φίλονται· οἱ πλείονες κακίους, παῦροι δέ τε πατρὸς ἀρείους. *Homer. Odyſſ.* 8 *Ælius Sparitanus* in the life of *Severus* ſhews, by many examples, that men famous for learning, virtue, valour, or ſucceſs have, for the moſt part, either left behind them no children, or ſuch as that it had been more for their honour and the intereſt of human affairs that they had died childleſs We might add unto thoſe, which he produceth, many inſtances out of our own hiſtory. So *Edward* the firſt, a wiſe and valiant Prince, left us *Edward* the ſecond; *Edward* the black Prince *Richard* the ſecond: *Henry* the fifth, a valiant and ſucceſsful King, *Henry* the ſixth a very unfortunate Prince, though otherwiſe a good man. And yet there want not in hiſtory inſtances to the contrary, as among the *French*, *Charles Martell*, *Pipin* and *Charlemain* in continual ſucceſſion, ſo *Joſeph Scaliger* the ſon was, in point of ſcholarſhip, no whit inferior to *Julius* the father. *Fortes creantur fortibus & bonis*, &c.

Where coin's *not common commons muſt be ſcant.*

A *collier*'s *cow* and an alewife's ſow are always well fed.

Others ſay a poor man's cow, and then the reaſon is evident, why a collier's is not ſo clear.

Much *coin* much care.

Crœſcentem ſequitur cura pecuniam. Horat.

The greateſt *crabs* are not always the beſt meat.

Great and good are not always the ſame thing, though our Language often makes them ſynonymous terms, as when we call a great way a good way, and a great deal a good deal, &c. in which and the like phraſes good ſignifies ſomewhat leſs than great, *viz.* of a middle ſize or indifferent. *Bonus* alſo, in Latin, is ſometimes uſed in the ſame ſenſe, as in that of *Perſius*, Sat. 2. *Bona pars procerum.* Les grands boeufs ne font pas les grands journees. *Gall.* The greateſt oxen rid not moſt work.

Crabs breed babs by the help of good lads.

Country wenches when they are with child uſually long for Crabs: or Crabs may ſignify Scolds.

There's

There's a *craft* in dawbing; or, There is more *craft* in dawbing than throwing dirt on the wall.
There is a myſtery in the meaneſt trade.
No man is his *craft*'s-*maſter* the firſt day.

Neſſuno naſce maeſtro. Ital.

Shameleſs *craving* muſt have, &c, *v.* in S.
You muſt learn to *creep* before you go.
Soon *crooks* the tree that good *gambrel* would be.

A gambrel is a crooked piece of wood on which butchers hang up the carcaſſes of beaſts by the legs, from the *Italian* word *gamba*, ſignifying a leg. Parallel to this is that other Proverb. It early pricks that will be a thorn. *Adeò à teneris aſſueſcere multum eſt.*

Each *croſs* hath its inſcription.

Croſſes and afflictions come not by chance, they ſpring not out of the earth, but are laid upon men for ſome juſt reaſon. Divines truly ſay, that many times we may read the ſin in the puniſhment.

No *croſs* no crown.
It's ill killing a *crow* with an empty ſling.
The *crow* thinks her own bird faireſt.

Aſinus aſino, ſus ſui pulcher, & ſuum cuique pulchrum. So the Ethiopians are ſaid to paint the Devil white. Every one is partial to, and well conceited of his own art, his own compoſitions, his own children, his own country, &c. Self-love is a mote in every one's eye; it influences, biaſſes and blinds the judgments even of the moſt modeſt and perſpicacious. Hence it is (as *Ariſtotle* well obſerves) that men for the moſt part love to be flattered. *Rhetor.* 2. & A tous oiſeaux leur nids ſont beaux. *Gall.* Every bird likes its own neſt. A ogni grolla paion' belli i ſuoi grollatini. *Ital.*

A *crow* is never the whiter for waſhing herſelf often.
No carrion will kill a *crow*.
Cunning is no burden.

It is part of *Bias*'s goods, it will not hinder a man's flight when the enemies are at hand.

Many

Many things fall between the *cup* and the lip.

Multa cadunt inter calicem ſupremaque labra.

Πολλὰ μίλαξὺ φίλυ κυλικ@ ἡ χείλ@ ἀ ῥῦ. *Citantur ab* A. Gellio. De la main à la bouche ſo perd ſouvent la ſoupe. *Gall.* Between the hand and the mouth the broth is many times ſhed. Entere la bouche & le cueillier vient Souvent grand deſtourbier. *Gall.*

What cannot be *cured* muſt be endured.

Levius fit patientia quicquid corrigere eſt neſas. Horat. Od.

A bad *cuſtom* is like a good cake, better broken than kept.

A curs'd *cur* muſt be tied ſhort.

A meſchant chien court lien. *Gall.*

Cuſtom is another nature.

Deſperate *cuts* muſt have deſperate cures.

D.

HE that will not be ruled by his own *dame*, muſt be ruled by his ſtep-dame.

He *dances* well to whom Fortune pipes.

Aſſai ben balla à chi Fortuna ſuona. *Ital.* The *French* have a Proverb. Mieux vaut une once de fortune qui une livre de ſageſſe. Better is an ounce of good Fortune than a pound of good forecaſt.

They love *dancing* well that dance among thorns.

When you go to *dance*, take heed whom you take by the hand.

It's as good to be in the *dark* as without light.

Jone's as good as my lady in the *dark*. *v.* in I.

One may ſee *day* at a little hole.

The better *day* the better deed.

A bon jour bon oeuvre. *Gall.*

Dicenda bonâ ſunt bona verba die.

He never broke his hour that kept his *day*.
To *day* a man, to-morrow a mouſe.
To *day* me, to-morrow thee.

Aujourd' huy Roy, demain rien. *Gall.*

The longeſt *day* muſt have an end.

I'll n'eſt ſi grand jour qui ne vienne à veſpre. *Gall.* Non vien di, che non venga ſera. *Ital.*

Be the *day* never ſo long, at length cometh even-ſong.
'Tis *day* ſtill while the Sun ſhines.
Speak well of the *dead*.

Mortuis non conviciandum, & De mortuis nil niſi bonum. Nam que cùm mortui non mordent iniquum eſt ut mordeantur.

A *dead* mouſe feels no cold.
He that waits for *dead* mens ſhoes may go long enough bare-foot.

A longue corde tire qui d'autruy mort deſire. *Gall.* He hath but a cold ſuit who longs for another man's death.

After *death* the Doctor.

This is a French *Proverb,* Apres la mort le medecin, parallel to that ancient *Greek* one, Μετὰ θάνατον ἰατρικὴ συμμαχία. *Poſt bellum auxilium.* We find it in *Quintilian's* Declam. *Cadaveribus paſti,* with another of the like import; *Quid quod medicina mortuorum ſera eſt? Quid quod nemo aquam infundit in cineres?* After a man's houſe is burnt to aſhes, it's too late to pour on water.

Who gives away his goods before he is dead,
Take a beetle and knock him on the h

Chi dona il ſuo inanzi morire il fa
Ital. He that gives away his goods
himſelf to ſuffer.

He that could know what would be *dear*,
Need be a merchant but one year.

Such a merchant was the Philoſopher *Thales*, of whom it is reported, that to make proof, that it was in the power of a Philoſopher to be rich if he pleaſed, he foreſeeing a future dearth of Olives, the year following, bought up at eaſy rates all that kind of fruit then in mens hands.

Out of *debt* out of danger.

Εὐδαί μων ὁ μηδὲν ὀφείλων. Happy he that owes nothing.

Deſperate cuts muſt have, *&c. v.* in C.

There's *difference* between ſtaring and ſtart blind [or mad.]

This Proverb may have a double ſenſe. If you read it ſtark mad, it ſignifies, that we ought to diſtinguiſh, and not preſently pronounce him ſtark mad that ſtares a little, or him a rank fool who is a little impertinent ſometimes, &c. If you read it ſtark blind, then it hath the ſame ſenſe with that of *Horace*,

Eſt inter Tanaim medium ſocerúmque Vitelli.

and is a reprehenſion to thoſe who put no difference between extreams, as perfect blindneſs and *Lynceus*'s ſight.

He that would eat a good *dinner* let him eat a good breakfaſt.

Dinners can't be long, where dainties want.

He that ſaveth his *dinner* will have the more for his ſupper.

This is a *French* Proverb, Qui garde ſon diſne il a mieux à ſouper. He that ſpares, when he is young, may the better ſpend when he is old. Mal ſoupe qui tout diſne. He ſupps ill who eats all at dinner.

An ounce of *diſcretion* is worth a pound of wit.

The *French* ſay, an ounce of good fortune, &c. Θέλω τυχῆς ςαλαῖμὸν ἢ φρενῶν πίθον. Nazianz. *Gutta fortunæ præ dolio ſapientiæ.*

I will not make my *diſh-clout* my table cloth.

It's

It's a ſin to bely the *Devil.*

Give the *Devil* his due.

He that takes the *Devil* into his boat muſt carry him over the Sound.

He that hath ſhipp'd the *Devil* muſt make the beſt of him.

Seldom lies the *Devil* dead in a ditch.

We are not to truſt the Devil or his Children, though they ſeem never ſo gentle or harmleſs, without all power or will to hurt. The Ancients, in a Proverbial *Hyperbole*, ſaid of a woman, *Mulieri nè credas nè mortuæ quidem*, becauſe you might have good reaſon to ſuſpect that ſhe feigned; we may with more reaſon ſay the like of the Devil and diabolical perſons, when they ſeem moſt mortified. Perchance this Proverb may allude to the fable of the fox, which eſcaped by feigning himſelf dead. I know no phraſe more frequent in the mouths of the *French* and *Italians* than this. The Devil is dead, to ſignify that a difficulty is almoſt conquered, a journey almoſt finiſhed, or as we ſay, The neck of a buſineſs is broken.

Talk of the *Devil* and he'll either come or ſend.

As good eat the *Devil*, as the broth he is boil'd in.

The *Devil* rebukes ſin.

Clodius accuſat mœchos. Aliorum medicus ipſe ulceribus ſcatet.

The *Devil*'s child the Devil's luck.

He muſt needs go whom the *Devil* drives.

He had need of a long ſpoon, that eats with the *Devil.*

The *Devil* ſhite upon a great heap.

The *Devil* is good when he is pleaſed.

The *Devil* is never nearer than when we are talking of him.

The *Devil*'s meal is half bran.

La farine du diable n'e que bran, or s' en va moitie en bran. *Gall.*

What is gotten over the *Devil*'s back is ſpent under his belly.

Malè parta malè dilabuntur. What is got by oppreſſion or extortion, is many times ſpent in riot and luxury.

Every *dog* hath his day, and every man his hour.
All the *dogs* follow the ſalt bitch.
Love me and love my *dog*.

Qui aime Jean aime ſon chien. *Gall.* Speſſe volte ſi ha riſpetto al cane per il padrone.

He that would hang his *dog* gives out firſt, that he's mad.

He that is about to do any thing diſingenuous, unworthy, or of evil fame, firſt bethinks himſelf of ſome plauſible pretence.

The hindmoſt *dog* may catch the hare.
He that keeps another man's *dog* ſhall have nothing left him but the line.

This is a *Greek* Proverb. Ὁς κύνα τρέφει ξένον τοῦτον μόνον λείπει μίτον. The meaning is, that he who beſtows a benefit upon an ungrateful perſon loſes his coſt. For if a dog break looſe he preſently gets him home to his former maſter, leaving the cord he was tied with.

What? keep a *dog* and bark myſelf.

That is, muſt I keep ſervants, and do my work myſelf.

There are more ways to kill a *dog* than hanging.
Hang a *dog* on a crab-tree, and he'll never love verjuice.

This is a ludicrous and negatory ſaying, for a dog once hanged is paſt loving or hating. But generally men and beaſts ſhun thoſe things, by or for which they have ſmarted. Ἐν οἷς ἄν ἀτυχήσῃ ἀνθρωπος τούτοις τέτοις ἥκιστα πλησιάζει. *Amphis in Ampelurgo apud Stobæum.*

Et mea cymba ſemel vaſtâ percuſſa procellâ,
Illum quo læſa eſt, horret adire locum. Ovid.

Dogs bark before they bite.
It's an ill *dog* that deſerves not a cruſt.

Digna canis pabulo. Ἀξία ὑ κύνι τὸ βρώμαλος. *Eraſ.*

A good *dog* deſerves a good bone.
It is an ill *dog* that is not worth the whiſtling.
Better to have a *dog* fawn on you than bite you.
He that lies down with *dogs* muſt riſe up with fleas.

Chi con cane dorme con pulce ſi leva. *Ital.* Qui ſe couche avec les chiens ſe leve avec des puces. *Gall.*

Give a child 'till he craves, and a *dog* while his tail doth wave, and you'll have a fair dog but a foul knave.
The *dog* that licks aſhes truſt not with meal.

The *Italians* ſay this of a cat, *Gatto che lecca cenere non fidur farina.*

Into the mouth of a bad *dog* often falls a good bone.

Souvent à mauvais chien tombe un bon os en gueule. *Gall.*

Hungry *dogs* will eat dirty puddings.

Jejunus raro ſtomachus vulgaria temnit.
A la faim il n'y a point de mauvais pain. *Gall.* To him who is hungry any bread ſeems good, or none comes amiſs. L' Aſino chi ha fame mangia d' ogni ſtrame. *Ital.*

It's an eaſy thing to find a ſtaff to beat a *dog*; or, a ſtone to throw at a dog.

Qui veut battre ſon chien trouve aſſez de baſtons. *Gall. Malefacere qui vult nuſquam non cauſam invenit.* Pub. Mimus. He who hath a mind to do me a miſchief, will eaſily find ſome pretence. Μικρὰ προφάσις ἐστὶ τῷ ποιῆσαι κακῶς. To do evil, a ſlight pretence or occaſion will ſerve mens turns. A petite achoiſon le loup prend le mouton. *Gall.*

An old *dog* will learn no tricks, *v.* in O.
Do well and have well.
Draffe is good enough for ſwine.
He that's *down* down with him.

Drawn wells { are ſeldom dry. / have ſweeteſt water.

Puteus ſi hauriatur melior evadit. Φρέαλα ἀνλούμενα βελτίω γίνεται. Baſil. *in epiſt. ad Euſtachium medicum.* All things, eſpecially mens parts, are improved and advanced by uſe and exerciſe. Standing waters are apt to corrupt and putrify: weapons laid up and diſuſed do contract ruſt, nay the very air, if not agitated and broken with the wind, is thought to be unhealthful and peſtilential, eſpecially in this our native country, of which it is ſaid, *Anglia ventoſa, ſi non ventoſa venenoſa.*

Golden *dreams* make men awake hungry.
After a *dream* of a wedding comes a corpſe.
Draffe was his errand, but *drink* he would have.
Drunken folks ſeldom take harm.

This is ſo far from being true, that on the contrary, of my own obſervation, I could give divers inſtances of ſuch as have received very much harm when drunk.

Ever *drunk* ever dry.

Parthi quo plus bibunt eò plus ſitiunt.

What ſoberneſs conceals *drunkenneſs* reveals.

Quod eſt in corde ſobrii eſt in ore ebrii. Τὸ ἐν καρδίᾳ τῷ νήφοντος ἐπὶ τῆς γλώττης ἐστὶ τῷ μεθύοντος. *Plutarch.* περὶ ἀδολεσχίας. *Eraſmus* cites to this purpoſe a ſentence out of *Herodotus.* Οἴνῳ καλιόντος ἐπινήχεσιν ἔπη, when wine ſinks, words ſwim: and *Pliny* hath an elegant ſaying to this purpoſe, *Vinum uſque adeò mentis arcana prodit, ut mortifera etiam inter pocula loquantur homines, & nè per jugulum quidem redituras voces contineant. Quid non ebrietas deſignat? operta recludit.*

He that kills a man when he is *drunk*, muſt be hang'd when he is ſober.
The *ducks* fare well in the Thames.
Dumb folks get no lands.

This is a parallel to that, Spare to ſpeak and ſpare to ſpeed; and that former, A cloſe mouth catcheth no flies.

EARLY

E.

EARLY up and never the nearer.
Early ſow early mow.
It *early* pricks that will be a thorn.

Soon crooks the three that good gambrel would be.

The *early* bird catcheth the worm.
A penny-worth of *eaſe* is worth a penny.
The longer *Eaſt* the ſhorter Weſt.
You can't *eat* your cake, and have your cake.

Vorrebbe mangiar la forcaccia & trovar la in taſca. *Ital.*

Eating and drinking takes away one's ſtomach.

En mangeant l'appetit ſe perd. To which the *French* have another ſeemlingly contrary. En mangeant l' appetit vient, parallel to that of ours, One ſhoulder of mutton draws down another.

He that will *eat* the kernel muſt crack the nut.

Qui nucleum eſſe vult nucem frangat oportet. No gains without pains.

Madam *Parnel*, crack the nut and *eat* the kernel.
Eaten bread is forgotten.
It's very hard to ſhave an *egg*.

Where nothing is nothing can be had.

An *egg* will be in three bellies in twenty-four hours.
Better half an *egg* than an empty ſhell.

Better half a loaf than no bread.

Ill *egging* makes ill begging.

Evil perſons, by enticing and flattery, draw on others to be as bad as themſelves.

He that hath but one *eye* ſees the better for it.

Better than he would do without it: a ridiculous ſaying.

F.

A Good *face*, &c. *v.* band.
Faint heart ne'er won fair Lady.

Ἀλλ' οἱ γὰρ ἀθυμέοντες ἀνδρες οὔποτε τρόπαιον ἐςήσαντο. *Suidas ex Eupolide, Timidi nunquam ſtatuêre tropæum.* Ja couard n' aura belle amie. *Gall.* For, *Audentes fortuna juvat.*

Fair feathers make fair fowls.

Fair clothes, ornaments, and dreſſes ſet off perſons, and make them appear handſome, which if ſtripp'd of them would ſeem but plainly and homely. God makes, and apparel ſhapes. I panni riſanno le ſtanghe, veſti una colonna & par una donna. *Ital.*

Fair words, &c. *v.* words.
Fair and ſoftly goes far in a day.

Pas à pas on va bien loing. *Gall.* Chi va piano va ſano è anche lontano. *Ital.* He that goes ſoftly goes ſure and alſo far. He that ſpurs on too faſt, at firſt ſetting out, tires before he comes to his journey's end. *Feſtina lentè.*

Fair in the cradle, and foul in the ſaddle.
A *fair* face is half a portion.
Praiſe a *fair* day at night.

Or elſe you may repent, for many times clear mornings turn to cloudy evenings. La vita il fine e'l di loda la ſera. The end commends the life, and the evening the day.

The *faireſt* ſilk is ſooneſt ſtained.

This may be applied to women. The handſomeſt women are ſooneſt corrupted, becauſe they are moſt tempted. It may alſo be applied to good natures, which are moſt eaſily drawn away by evil company.

Many

Men ſpeak of the *Fair*, as things went with them there.

If a man once *fall*, all will tread on him.

Dejecta arbore quivis ligna colligit. Vulgus ſequitur fortunam & odit damnatos. Juven. When the tree is fallen every man goeth to it with his hatchet. *Gall.*

There's *falſhood* in fellowſhip.
Common *fame*'s ſeldom to blame.

A general report is rarely without ſome ground. No ſmoke without ſome fire. Φήμη δ' ἔτις ἐστὶ πάμπαν ἀπόλλυται, ἥντινα πολλοὶ Λαοὶ φημίξουσι, θεὸς νύ τίς ἐστι καὶ αὐτή. *Heſiod.*

Too much *familiarity* breeds contempt.

Nimia familiaritas contemptum parit. E tribus optimis rebus tres peſſimæ oriuntur; è veritate odium, è familiaritate contemptus, è felicitate invidia. Plutarch.

Fancy paſſes beauty.
Fancy may boult bran and think it flour.
You can't *fare* well, but you muſt cry roaſt-meat.

Saſſe bonne farine ſans trompe ny buccine. *Gall.* Boult thy fine meal, and eat good paſt, without report or trumpet's blaſt. Οἱ διψῶντες σιωπῇ πίνουσι. They that are thirſty drink ſilently.

Si corvus tacuiſſet haberet
Plus dapis & rixæ multò minùs invidiæque. Horat.

Far fetch'd and dear bought is good for Ladies.

Vache de loin a laict aſſez. *Gall.*

Far folks fare well, and fair children die.

People are apt to boaſt of the good and wealthy condition of their far-off friends, and to commend their dead children.

It's good *farting* before one's own fire.
A man, *far* from his good, is near his harm.

Qui eſt loing du plat eſt prez de ſon dommage. *Gall.* Far from the

the diſh and near to his loſs; for commonly they, that are fat from the diſh, ſhed their broth by the way.

As good to be out of the world as out of the *faſhion.*

Fat drops fall from fat fleſh.

Fat ſorrow is better than lean ſorrow.

Better have a rich huſband and a ſorrowful life than a poor huſband and a ſorrowful life with him, ſpoken to encourage a maid to marry a rich man, though ill conditioned.

Little knows the *fat* ſow what the lean one means.

The *father* to the bough, *&c. v.* in B.

Where no *fault* is there needs no pardon.

Every man hath his *faults*; or, *He is lifeleſs that is faultleſs.*

Ut vitiis nemo ſine naſcitur. Quiſque ſuos patimur manes.

They that *feal* [*i. e.* hide] can find,
It's good to *fear* the worſt, the beſt will ſave itſelf.

No *feaſt* to a Miſer's.

Il n' eſt banquet que d' homme chiche. *Gall.*

Little difference between a *feaſt* and a belly-full.

Better come at the latter end of a *feaſt*, than the beginning of a fray.

Feeling hath no fellow.

No *fence* againſt a flail. Ill fortune.

Some evils and calamities aſſault ſo violently that there is no reſiſting or bearing them off.

No man loves his *fetters* though of gold.

Next to health and neceſſary food, no good in this world more deſirable than liberty.

The *fineſt* lawn ſooneſt ſtains.

The *fineſt* ſhoe often hurts the foot.

There

There is no *fire* without ſome ſmoke.

Nul feu ſans fumée. *Gall.*

Fire and water are good ſervants, but bad maſters.
Firſt come firſt ſerved.

Qui premier arrive aut moulin, premier doit mouldre. *Gall.*

It's ill *fiſhing* before the net. *One would rather think after the net.*
No *fiſhing* to fiſhing in the ſea.

Il fait beau peſcher en eau large. *Gall.* It's good fiſhing in large waters.

Fiſhes are caſt away, that are caſt into dry ponds.
It's good *fiſhing* in troubled waters.

Il n' y a peſche qu'en eau troublé. *Gall.* In troubled waters; that is, in a time of publick calamity, when all things are in confuſion.

Freſh *fiſh* and new come gueſts ſmell, by that they are three days old.

L' hoſte & le poiſſon paſſe trois jours puent. *Gall. Piſcis nequam eſt niſi recens,* Plaut. Ordinary friends are welcome at firſt, but we ſoon grow weary of them.

The beſt *fiſh* ſwim near the bottom.
Still he *fiſheth* that catcheth one.

Trousjours peſche qui en prend un. *Gall.*

When *flatterers* meet the Devil goes to dinner.
Where every hand *fleeceth* the ſheep goes naked.
All *fleſh* is not veniſon.

This is a *French* Proverb. Toute chair n' eſt pas venaiſon.

Fleſh ſtands never ſo high but a dog will venture his legs.
A *flow* will have an ebb.

No

No *flying* without wings; or,
He would fain *fly*, but he wants feathers.

Sine pennis volare haud facile eſt. Plaut. *in* Pœnulo, Nothing of moment can be done without neceſſary helps, or convenient means. Non ſi puo volar ſenza ale. *Ital.*

How can the *fole* amble, when the horſe and mare trot.
A *fool* and his money are ſoon parted.
No *fool* to the old fool.
Every man hath a *fool* in his ſleeve.
Fools will be meddling.
A *fool* may aſk more queſtions in an hour, than a wiſe man can anſwer in ſeven years.
A *fool* may put ſomewhat in a wiſe body's head.
A *fool*'s bolt is ſoon ſhot.

De fol juge brieve ſentence. *Gall.* A fooliſh judge paſſes a quick ſentence.

As the *fool* thinks ſo the bell tinks, or clinks.
Fools ſet ſtools for wiſe folks to ſtumble at.
Fools build houſes, and wiſe men buy them.
Fools make feaſts and wiſe men eat them.

Le fols font la feſte & les ſages le mangent. *Gall.* The ſame almoſt word for word.

Fools lade water and wiſe men catch the fiſh.
The *fool* will not part with his bable for the Tower of *London*;
If every *fool* ſhould wear a bable fewel would be dear.

Si tous les fols portoient le marrotte, on ne ſeait de quel bois s' eſchaufferoit. *Gall.*

Send a *fool* to the market and a fool he will return again.

The *Italians* ſay, Chi beſtia va à Roma beſtia retorna. He that goes a beaſt to *Rome* returns thence a beaſt. Change of places

places changes not mens minds or manners. *Cœlum non animum mutant qui trans mare currunt.*

Fortune favours *fools*; or, fools *have the beſt luck.*

Fortuna favet fatuis. It's but equal, Nature having not, that Fortune ſhould do ſo.

It's good to go on *foot* when a man hath a horſe in his hand.

Al aiſe marche à pied qui mene ſon cheval par la bride. *Gall.*

Forbearance is no acquittance.
In the *forehead* and the eye the lecture of the mind doth lie.

Vultus index animi.

To *forget* a wrong is the beſt revenge.

Delle ingiurie il remedio è lui ſcordarſi. *Ital. Infirmi eſt animi exiguique voluptas Ultio.* Juvenal.

It's not good praiſing a *ford* 'till a man be over.

Fore-warn'd fore-arm'd. *Præmonitus, præmunitus.*

Forecaſt is better than work-hard.
Every one's faults are not written in their *foreheads.*
The *fox* preys fartheſt from his hole.

To avoid ſuſpicion. Crafty thieves ſteal far from home.

The *fox* never fares better than when he is bann'd [or curs'd.]

Populus me ſibilat at mihi plaudo
Ipſe domi, quoties nummos contemplor in arca. Horat.

It's an ill ſign to ſee a *fox* lick a lamb.
When the *fox* preaches beware of your geeſe.

Fire

Fire, quoth the *fox*, when he piſs'd on the ice. *He ſaw it ſmok'd, and thought there would be fire e're long.*

This is ſpoken in deriſion to thoſe which have great expectation from ſome fond deſign or undertaking, which is not likely to ſucceed.

Fie upon hops (quoth the *fox*) becauſe he could not reach them.

The *fox* knows much, but more he that catcheth him.

Every *fox* muſt pay his own ſkin to the flayer.

Tutto le volpi ſi trouvano in pellicera. *Ital.* En fin les regnards ſe trouvent chez le pelletier. *Gall.* The crafty are at length ſurpriſed. Thieves moſt commonly come to the gallows at laſt.

What's *freer* than a gift?

It's good to have ſome *friends* both in heaven and hell.

He is my *friend*, that grindeth at my mill.

That ſhews me real kindneſs.

A *friend* in need is a friend indeed.

Prove thy *friend* e're thou have need.

All are not *friends* that ſpeak us fair.

He's a good friend that ſpeaks well on us behind our backs.

No longer foſter no longer *friend.*

As a man is *friended*, ſo the law is ended.

Where ſhall a man have a worſe friend than he brings from home?

Friends may meet, but mountains never greet.

Mons cum monte non miſcebitur: Pares cum paribus. Two haughty perſons will ſeldom agree together. Deux hommes ſe rencontrent bien, mais jamais deux montagnes. *Gall.*

Many kinsfolk, few *friends.*

One's kindred are not always to be accounted one's friends, though in our Language they be ſynonymous terms. There is a friend that ſticketh cloſer than a brother.

One

One God no more, but *friends* good ſtore.

Εἷς Θεὸς καὶ φίλοι πολλοί. *Unus Deus, ſed plures amici parandi.*

Wherever you ſee your *friend* truſt yourſelf.
A *friend* is never known 'till one have need.

Amicus certus in re incerta cernitur. Cic. *ex* Ennio.
Scilicet ut fulvum ſpectatur in ignibus aurum,
Tempore ſic duro eſt inſpicienda fides. Ovid.
Ἀνδρὸς κακῶς πράσσοντος ἐκποδὼν φίλοι Friends ſtand afar off, when a man is in adverſity.

What was good the *Friar* never lov'd.
When the *Friar*'s beaten, then comes *James*.

Μᾶλλον τὸν πόλεμον ἡ συμμαχίαν. *Sic eſt ad pugnæ partes res peracta venietnum.*

The *Friar* preach'd againſt ſtealing when he had a pudding in his ſleeve.

Il frate predicava, che non ſi doveſſe robbare & lui haveva l' occha nel ſcapulario. *Ital.* The ſame with the *Engliſh*, Only gooſe inſtead of pudding.

To *fright* a bird is not the way to catch her.

Qui veut prendre un oiſeau qu' il ne l' affarouche. *Gall.* The ſame with the *Engliſh*.

The *frog* cannot out of her bog.
Froſt and fraud both end in foul.

A ſaying ordinary in the mouth of Sir *Thomas Egerton*, Lord Chancellor.

Take away *fewel* take away flame.

Remove the tale-bearer and contention ceaſeth. *Sine Cerere & Libero friget Venus.*

The

The *fartheſt* way about's the neareſt way home.

What is gained in the ſhortneſs may be loſt in the goodneſs of the way. *Compendia plerumque ſunt diſpendia.*

Fields have eyes, and woods have ears.

Bois ont oreilles, & champs oeillets. *Gall.* Some hear and ſee him whom he heareth and ſeeth not; For fields have eyes, and woods have ears, ye wot. *Heywood.*

G.

TOUCH a *gall'd* horſe on the back, and he'll kick [or wince.]

Try your ſkill in *galt* firſt, and then in gold.

In Care periculum, ſubaudi *fac. Cares olim notati ſunt, quod primi vitam mercede locabunt.* They were the firſt mercenary ſoldiers. Practiſe new and doubtful experiments in cheap commodities, or upon things of ſmall value.

You may *gape* long enough, e're a bird fall in your mouth.

He that *gapeth* until he be fed, well may he gape until he be dead.

C'eſt foile de beer contre un four. *Gall.*

No *gaping* againſt an oven.

Make not a *gauntlet* of a hedged glove.

What's a *Gentleman* but his pleaſure.

A *Gentleman* without living, is like a pudding without ſewet.

Gentry ſent to market, will not buy one buſhel of corn.

Gentility without ability, is worſe than plain beggery.

Giff gaffe was a good man, but he is ſoon weary.

Giffe gaffe is one good turn for another.

Look

Look not a *gift* horſe in the mouth.

It ſeems this was a Latin Proverb in *Hierom*'s time, *Eraſmus* quotes it out of his preface to his commentaries on the epiſtle to the *Epheſians*, *Noli (ut vulgare eſt proverbium) equi dentes inſpicere donati.* A caval donato non guardar in bocca. *Ital.* A cheval donne il ne faut pas regarder aux dens. *Gall.* It is alſo in other modern Languages.

There's not ſo bad a *Gill* but there's as bad a *Will.*
Giving much to the poor doth increaſe a man's ſtore.
Give a thing and take a thing, *&c.*
Or, *give* a thing and take again,
And you ſhall ride in hell's wain.

Plato mentions this as a child's Proverb in his time. Τῶν ἀρθῶς δοθέντων ἀφαίρεσις οὐκ ἔστι, which with us alſo continues a Proverb among children to this day.

Better fill a *glutton*'s belly than his eye.

Les yeux plus grands que la panse. *Gall.* Piu toſto ſi ſatolla il ventre che l' occhio. *Ital.*

A belly full of *gluttony* will never ſtudy willingly, *i. e.* the old proverbial Verſe.

Impletus venter non vult ſtudere libenter.

Man doth what he can, and *God* what he will.
When *God* wills, all winds bring rain.

Deus undecunque juvat modò propitius. Eraſ. La ou Dieu veut il pleut. *Gall.*

God ſends corn, and the Devil marrs the ſack.
God ſends cold after clothes.

After clothes, *i. e.* according to the people's clothes. Dieu donne le froid ſelon le drap. *Gall.*

God is where he was.

Spoken to encourage People in any diſtreſs.

Not *God* above gets all mens love.

Οὐδὲ γὰρ ὁ Ζεὺς πᾶσι φίλος ἐστὶν ὑπ' ἀνέχων. *Theogn.*

God knows well which are the beſt Pilgrims.
What *God* will, no froſt can kill.
Tell me with whom thou *goeſt*, and I'll tell thee what thou doeſt.

La mala compagnia è quella che mena huomini à la furca. *Ital.*

Gold goes in at any gate except Heaven's.

Philip, *Alexander*'s father, was reported to ſay, that he did not doubt to take any caſtle or cittadel, let the aſcent be never ſo ſteep and difficult, if he could but drive up an aſs laden with gold to the gate.

All is not *gold* that gliſters.

Tout ce qui luit n'eſt pas or. *Gall.* Non è oro tutto quel che luce. *Ital. Fronti nulla fides.* Juven.

A man may buy *gold* too dear.
Though *good* be good, yet better is better, or better carries it.
That's my *good* that does me good.
Some *good* things I do not love, a good long mile, good ſmall beer, and a good old woman.
Good enough is never ought.
A *good* man can no more harm than a ſheep.
Ill gotten *goods* ſeldom proſper.

Della robba di mal acquiſta non ſe ne vede allegrezza. *Ital.* And, Vien preſto conſumato l' ingiuſtamente acquiſtato. De mal è venu l' agneau & à mal retourne le peau. *Gall.* To naught it goes that came from naught, Κακὰ κάρδια λ' ἔπιον. Heſiod. *Mala lucra æqualia damnis. Malè parta malè dilabuntur*: and, *De malè quæſitis vix gaudet tertius hæres.* Juven.

That

That that's good ſauce for a *gooſe*, is good for a gander,

This is a woman's Proverb.

There's meat in a *gooſe*'s eye.
As deep drinketh the *gooſe*, as the gander.
Gooſe, and gander, and gofling, are three ſounds, but one thing.
A *Goſhawk* beats not at a bunting.

Aquila non capit muſcas.

Grace will laſt, favour will blaſt.
While the *graſs* grows, the ſteed ſtarves.

Caval non morire, che herba de venire. *Ital.*

Graſs grows not upon the high-way.
Gray and green make the worſt medley.

Turpe ſenex miles, turpe ſenilis amor. Ovid. An old letcher is compared to an onion, or leek, which hath a white head but a green tail.

Gray hairs are death's bloſſoms.
Great gifts are from great men.
The *Gull* comes againſt the rain.

H.

H*Ackney* miſtreſs hackney maid.

Οποῖα ἡ δέσποινα τοῖαι καὶ θεραπαινίδες. *Cic. Epiſt. Att.* 5. *Qualis hera tales pediſſequæ. Et,* τὰς δεσπούνας αἱ κύνες μιμέωνται. *Catulæ dominam imitantur. Videas autem (inquit* Erasmus) *& Melitæas, opulentarum mulierum delicias, faſtum, laſciviam totámque ferè morum imaginem reddere.*

Had I ſſſh is good without muſtard.
Half an acre is good land.

No *halting* before a cripple.

For fear of being detected. Il nè faut pas clocher devant un boiteux. *Gall.*

Half an egg, *&c. v.* egg.
Half a loaf, *v.* loaf.
Help *hands* for I have no lands.
He is *handſome* that handſome doth.
Half an hour's *hanging* hinders five miles riding.
It's better to be *happy* than wiſe.

E meglio eſſer fortunato che ſavio. *Ital. Gutta fortunæ præ dolio ſapientiæ.* Mieux vaut une once de fortune qu'une libre de ſageſſe. *Gall.* An ounce of good fortune is better than a pound of wiſdom.

Happy is he whoſe friends were born before him.

i. e. Who hath *rem non labore parandam ſed relictam.*

Happy man happy dole, or Happy man by his dole.
Happy is the child whoſe father went to the Devil.

For commonly they, who firſt raiſe great eſtates, do it either by uſury and extortion, or by fraud and cozening, or by flattery and miniſtering to other mens vices.

Some have the *hap*, ſome ſtick in the gap.
Hap and half-penny goods enough, *i. e.* Good luck is enough, though a man hath not a penny left him.
Set *hard* heart againſt hard hap.

Tune cede malis, ſed contrà audentior ito. In re mala animo ſi bono utare adjuvat.

Hard with hard makes not the ſtone wall.

Duro con duro non fa mai buon muro. *Ital.* Though I have ſeen at *Ariminum* in *Italy*, an ancient *Roman* bridge made of hewn ſtone laid together without any mortar or cement.

Hard fare makes hungry bellies.

It's

It's a hard winter, *&c. v.* winter.
It's a hard battle, *&c. v.* battle.
Where we leaſt think, there goeth the *hare* away.
Harm watch, harm catch.
King *Harry* lov'd a man, *i. e.* valiant men love ſuch as are ſo, hate cowards.
Moſt *haſte* worſt ſpeed.

Come s' ha fretta non ſi fa mai niente che ſtia bene. *Ital.* Qui trop ſe haſte en cheminent, en beau chemin ſe fourvoye ſouvent. *Gall.* He that walks too haſtily often ſtumbles in plain way. *Qui nimis properè minùs proſperè, & Nimium properans ſeriùs abſolvit. Et Canis feſtinans cæcos parit catulus. Et Feſtina lentè.* Tarry a little that we may make an end the ſooner, was a ſaying of Sir *Amias Paulet*. Preſto & bene non ſi conviene. *Ital.* Haſtily and well never meet.

Haſte makes waſte, and waſte makes want, and want makes ſtrife between the good man and his wife.
As the man ſaid to him on the tree top, Make no more *haſte* when you come down than when you went up.
Nothing muſt be done *haſtily* but killing of fleas.
Haſty climbers, *&c. v.* climbers.
A *haſty* [or angry] man never wants woe. *v.* A.
Haſty People will never make good Midwives.
Haſty gameſters overſee.
No *haſte* to hang true men.
It's good to have a *batch* before the door.
High flying *hawks* are fit for Princes.
Make *hay* while the ſun ſhines.
A great *head* and a little wit,

This is only for the clinch ſake become a Proverb, for certainly the greater, the more brains; and the more brains, the more wit, if rightly conformed.

Better be the *head* of a pike than the tail of ſturgeon.
Better be the *head* of a dog than the tail of a lion.

Meglio è eſſer capo di lucertola che coda di dragone. *Ital.*

Better be the *head* of an aſs than the tail of a horſe.
Better be the *head* of the yeomanry than the tail of the gentry.

E meglio eſſer teſta di luccio che ceda di ſturione. *Ital.* Theſe four Proverbs have all the ſame ſenſe, *viz.* Men love priority and precedency, had rather govern than be ruled, command than obey, lead than be led, though in an inferior rank and quality.

He that hath no *head* needs no hat.

Qui n' a point de teſte n' a que faire de chaperon. *Gall.*

A man is not ſo ſoon *healed* as hurt.
You muſt not pledge your own *health*.
Health is better than wealth.
The more you *heap*, the worſe you cheap.

The more you rake and ſcrape, the worſe ſucceſs you have; or the more buſy you are and ſtir you keep, the leſs you gain.

He that *hears* much, and ſpeaks not all, ſhall be welcome both in bower and hall.

Parla poco, aſcolta aſſai, & non fallirai. *Ital.*

Where the *hedge* is loweſt commonly men leap over.

Chaſcun joue au Roy deſpouille. *Gall.* They that are once down ſhall be ſure to be trampled on.

Take *heed* is a good read.

Or as another Proverb hath it, Good take heed doth ſurely ſpeed. *Abundans cautela non nocet.*

One pair of *heels* is often worth two pair of hands.

Always for cowards. The *French* ſay, Qui n' à coeur ait jambes; and the *Italians* in the ſame words, Chi non ha cuore habbi gambe. He that hath no heart let him have heels. So we ſee, Nature hath provided timorous creatures, as Deers, Hares, and Rabbets, with good heels, to ſave themſelves by flight.

They

They that be in *hell* think there's no other heaven.
Every *herring* muſt hang by his own gill.

Every tub muſt ſtand upon its own bottom. Every man muſt give an account for himſelf.

Hide nothing from thy Miniſter, Phyſician, and Lawyer.

Al confeſſor medico & advocato non ſi dè tener il vero celato. *Ital.* He that doth ſo doth it to his own harm or loſs, wronging thereby either his ſoul, body, or eſtate.

Look not too *high*, leſt a chip fall in thine eye.

Noli altum ſapere. Mr. *Howel* hath it, Hew not too high, &c. according to the *Scottiſh* Proverb.

The *higheſt* ſtanding the lower fall.

Tolluntur in altum ut lapſu graviora ruant. The higher flood hath always the lower ebb.

The *higheſt* tree hath the greateſt fall.

Celſæ graviore caſu decidunt turres. Horat.

Up the *hill* favour me, down the hill beware thee.
Every man for *himſelf*, and God for us all.

Ogni un per ſe & Dio per tutti. *Ital.*

It is hard to break a *hog* of an ill cuſtom.
Ne'er loſe a *hog* for an half-penny-worth of tar.

A man may ſpare in an ill time: as ſome who will rather die than ſpend ten groats in Phyſick. Some have it, Loſe not a ſheep, &c. Indeed tar is more uſed about ſheep than ſwine.

A man may *hold* his tongue in an ill time.

Amyclas ſilentium perdidit. It's a known ſtory, that the *Amycleans*, having been often frighted and diſquieted with vain reports of the enemies coming, made a law that no man ſhould bring or tell any ſuch news. Whereupon it happened, that, when

when the enemies did come indeed, they were ſurpriſed and taken. There is a time to ſpeak as well as to be ſilent.

Who can *hold* that they have not in their hand, *i. e.* a fart?

Home is home though it be never ſo homely.

Οἶκος φίλος, οἶκος ἄριστος. Becauſe there we have greateſt freedom. *v. Eraſ. Bos alienus ſubinde proſpectat foras.*

An *honeſt* man's word is as good as his bond.
An *honey* tongue a heart of gall.
Honours change manners.

Honores mutant mores. As poverty depreſſeth and debaſeth a man's mind. So great place and eſtate advance and enlarge it; but many times corrupt and puff it up.

Where *honour* ceaſeth, there knowledge decreaſeth.

Honos alit artes. Quis enim virtutem amplectitur ipſam præmia ſi tollas? On the other ſide.

Sint Mecænates non deerunt Flacce Marones:
Virgiliúmque tibi vel tua rura dabunt.

A *hook* well loſt to catch a Salmon.

Il faut perde un veron pour pecher un Saulmon. *Gall.*

If it were not for *hope*, the heart would break.

Spes alunt exules. Spes ſervat afflictos. Ἀνὴρ ἀτυχῶν σώζεται ταῖς ἐλπισι.

Spes bona dat vires, animum quoque ſpes bona firmat.
Vivere ſpe vidi qui moriturus erat.

Hope well and have well, quoth *Hickwell.*
You can't make a *horn* of a pig's tail.

Parallel hereto is that of *Apoſtolius*, Ὄνε ἐρὰ τηλίαν ἐ ποιεῖ. An aſs's tail will not make a ſieve. *Ex quovis ligno non fit Mercurius.*

Horns and gray hairs do not come by years.

Who

Who hath *horns* in his boſom, let him not put them on his head.

Let a man hide his ſhame, not publiſh it.

It's a good *horſe* that never ſtumbles, and a good wife that never grumbles.

Il n' y a ſi bon cheval qui ne bronche. *Gall. Quandoque bonus dormitat Homerus.*

A good *horſe* cannot be of a bad colour.
A good *horſe* often wants a good ſpur.
It's an ill *horſe* will not carry his own provender.
It's an ill *horſe* can neither whinny nor wag his tail.
Let a *horſe* drink when he will, not what he will.
A man may lead a *horſe* to the water, but he cannot make him drink unleſs he will.

On ne fait boire a l' Aſne quand il ne veut. *Gall.* & On a beau mener le boeuf a l'eau s' il n' a ſoif. *Gall.* In vain do you lead the ox to the water if he be not thirſty.

A reſty *horſe* muſt have a ſharp ſpur.
A ſcal'd *horſe* is good, *&c. v.* ſcal'd.
The common *horſe* is worſt ſhod.
A ſhort *horſe*, *&c. v.* ſhort.
The beſt *horſe* needs breaking, and the apteſt child needs teaching.
Where the *horſe* lies down, there ſome hair will be found. Fuller's *Worth.*
The *horſe* that's next the mill, *&c. v.* mill.
A gall'd *horſe* will not endure the comb.
Touch a gall'd horſe, *&c. v.* gall'd.

Il tignoſa non ama il pettine. *Ital.* Jamais tigneux n' aime le pigne. *Gall.* & Cheval roigneux n' a cure qu' on l' eſtrille. *Gall.*

You may know the *horſe* by his harneſs.
They are ſcarce of *horſe-fleſh* where two and two ride on a dog.

A ſhort

A ſhort *horſe* is ſoon wiſp'd, and a bare arſe ſoon kiſs'd.

The *horſe* that draws his halter is not quite eſcaped.

Non à ſcappato chi ſtrafcina la catena dietro. *Ital.* Il n' eſt pas eſchappée qui traine ſon lien. *Gall.*

Truſt not a *horſe*'s heel, nor a dog's tooth.

Ab equinis pedibus procul recede.

He that hires the *horſe* muſt ride before.

The fairer the *hoſteſs* the fouler the reckoning.

Belle hoſteſſe c' eſt un mal pour la bourſe. *Gall.*

Hot ſup, hot ſwallow.

It chanceth in an hour, *&c. v.* chanceth.

Better one's *houſe* too little one day, than too big all the year after.

When thy neighbour's *houſe* is on fire, beware of thine own.

Tua res agitur paries cùm proximus ardet.

A man's *houſe* is his caſtle.

This is a kind of Law Proverb, *Jura publica favent privatæ domûs.*

He that builds a *houſe* by the high-way ſide, its either too high or too low.

Chi fabrica la caſa in piazza, ô che è troppo alta ô troppo baſſa. *Ital.*

He that buys a *houſe* ready wrought, hath many a pin and nail for nought.

Il faut acheter maiſon faite & femme à faire. *Gall.* A houſe ready made and a wife to make. Hence we ſay, Fools build houſes and wiſe men buy them.

When

When a man's *house* burns it's not good playing at chefs.

A man may love his *kin* well, and yet not ſit on the ridge.

A man may love his children and relations well, and yet not cocker them, or be fondly fond and indulgent to them.

Huge winds blow on high hills.

Feriúntque ſummos fulmina montes. Horat.

Hunger is the beſt ſauce.

Appetito non vuol ſalſa. *Ital.* Il n' y a ſaulce que d' appetit. *Gall.* This Proverb is reckoned among the Aphoriſms of *Socrates*; *Optimum cibi condimentum fames ſitis potûs.* Cic. lib. 2. de finibus.

Hunger will break through ſtone walls.

Hungry flies bite ſore.

The horſe in the Fable with a galled back deſired the flies that were full might not be driven away, becauſe hungry ones would then take their places.

Hungry dogs, *&c. v.* dogs.

They muſt *hunger* in froſt that will not work in heat.

A *hungry* horſe makes a clean manger.

Hunger makes hard bones ſweet beans.

Eraſmus relates as a common Proverb (among the *Dutch* I ſuppoſe) Hunger makes raw beans reliſh well or taſte of Sugar. *Manet hodieque vulgò tritum proverbium Famem efficere ut crudæ etiam fabæ ſaccharum ſapiant. Darius*, in his flight drinking puddle-water defiled with dead carcaſſes, is reported to have ſaid, that he never drank any thing that was more pleaſant: for ſaith the ſtory, *Neque enim ſitiens unquam biberat*: he never had drank thirſty. The full ſtomach loatheth the honey-comb, but to the hungry, every bitter thing is ſweet. *Prov.* Τοῖς ὅτε ἀπορῶσι σπουδαῖοι αἱ ὁροβοι.

All are not *hunters* that blow the horn.

EVERY

I.

EVERY *Jack* muſt have his *Gill.*

Chaſcun demande ſa ſorte. *Gall.* Like will to like. It ought to be written *Jyll*, for it ſeems to be a nick-name for *Julia*, or *Juliana.*

A good *Jack* makes a good *Gill.*

Bonus dux bonum reddit comitem. Inferiors imitate the manners of ſuperiors; ſubjects of their Princes, ſervants of their maſters, children of their parents, wives of their huſbands, *Præcepta ducunt, exempla trahunt.*

Jack would be a gentleman, if he could but ſpeak *French.*

This was a Proverb when the Gentry brought up their children to ſpeak *French.* After the conqueſt, the firſt Kings endeavoured to aboliſh the *Engliſh* Language, and introduce the *French.*

More to do with one *Jack-an apes*, than all the bears.

Jack would wipe his noſe if he had it.

Jack Sprat would teach his Grandame.

Ante barbam doces ſenes.

Of *idleneſs* comes no goodneſs.

Better to be *idle* than not well occupied.

Præſtat otioſum eſſe quàm nihil agere. Plin. Epiſt. Better be idle than do that which is to no purpoſe, or as good as nothing; much more than that which is evil.

An *idle* brain is the Devil's ſhop.

Idle folks have the moſt labour.

Idle folks lack no excuſes.

No *jeſting* with edge tools, *or* with bell-ropes.

Treſca con i fanti & laſcia ſtar i ſanti. *Ital.* Play with children, and let the ſaints alone.

When

When the demand is a *jeſt*, the fitteſt anſwer is a ſcoff.
Better loſe a *jeſt* than a friend.
Ill gotten goods, *&c. v.* goods.
Ill news comes a-pace.
Ill weeds grow a-pace.

Mauvaiſe herbe croiſt tous jours. *Gall.* Pazzi creſcono ſenza inaffiargli. *Ital.* Fools grow without watering. A mauvis chien la queſte luy vient. *Gall.* Herba mala præſto creſce. *Ital.*

Ill will never ſaid well.
An *inch* breaks no ſquares. *Some add*, in a burn of thorns.

Pour un petit n' avant n' arriere. *Gall.*

An *inch* in a miſs is as good as an ell.
Jone's as good as my Lady in the dark.

Δύχνε ἀφθίτε γυνὴ πᾶσα ἡ αὐτή. *Eraſmus* draws this to another ſenſe, *viz.* There is no woman chaſte where there is no witneſs; but I think he miſtakes the intent of it, which is the ſame with ours. When candles are out all cats are gray.

No *joy* without annoy.

Extrema gaudii luctus occupat: & Uſque adeò nulla eſt ſincera voluptas, Sollicitumq; aliquid lætis intervenit.

Strike while the *iron* is hot.

Inſin che il ferro è caldo biſogna batterlo. *Ital.* Il fait bon baitre le fer tandis qu' il eſt chaud. *Gall.* People muſt then be plied when they are in a good humour or mood.

He that hath many *irons* in the fire, ſome of them will cool.
Ill luck is worſe than found money.
He that will not endure to *itch* muſt endure to ſmart.

K.

KA me and i'll ka thee.

Da mihi mutuum teſtimonium. Cic. Orat. *pro* Flacco. Lend me an oath or teſtimony. Swear for me and I'll do as much for you. Or claw me and I'll claw you. Commend me and I'll commend you. *Is Pro Dilo Calauriam. Neptune* changed with *Latona Delos* for *Calauria.*

Keep ſome 'till furthermore come.
The *kettle* calls the pot black arſe.

La padella dice al paiuolo vati in la, che tu mi non tinga. *Ital.* Il lavezzo fabeffe de la pignata. *Ital.*

All the *keys* hang not at one man's girdle.
A piece of kid's worth two of a cat.
Who was *kill'd* by a cannon bullet was curs'd in his mother's belly.
He that *kills* a man when he's drunk, *v.* in D.
The *kiln* calls the oven burnt-houſe.
It's good to be near of *kin* to an eſtate.
A *King*'s favour is no inheritance.
A *King*'s cheeſe goes half away in parings.
Kiſſing goes by favour.
Better *kiſs* an knave than be troubled with him.
He that *kiſſeth* his wife in the market-place ſhall have enough to teach him.
If you can *kiſs* the miſtreſs, never kiſs the maid.
To *kiſs* a man's wife, or wipe his knife, is but a thankleſs office.
Many *kiſs* the child for the nurſe's ſake.
A carrion *kite* will never make a good hawk.

On ne ſeauroit faire d'une buſe un eſpreuvier. *Gall.*

Many kinsfolks, *&c. v.* friends.
Knaves and fools divide the world.
When *knaves* fall out, true men come by their goods.

Les

Les larrons s' entrebetent, les larcins ſe deſcouvrent. *Gall.*
When Highway-men fall out, robberies are diſcovered.

Knavery may ſerve for a turn, but honeſty is beſt at long-run.
The more *knave* the better luck.
Two cunning *knaves* need no broker; or, a cunning knave, *&c.*
It's as hard to pleaſe a *knave* as a knight.
It is better to *knit* than bloſſom.

As in trees thoſe that bear the faireſt bloſſoms, as double flower'd cherries and peaches, often bear no fruit at all, ſo in children, *&c.*

Where the *knot* is looſe, the ſtring ſlippeth.
They that *know* one another ſalute afar off.

L.

AN unhappy *lad* may make a good man.

A ragged colt, *&c.*

A quick *landlord* makes a careful tenant.
He that hath ſome *land* muſt have ſome labour.

No ſweet without ſome ſweat, without pains no gains.

Land was never loſt for want of an heir.

A i ricchi non mancano parent. *Ital.* The rich never want kindred.

One leg of a *lark*'s worth the whole body of a kite.
He that comes *laſt* makes all faſt.

Le dernier ferme la porte, ou la laiſſe ouverte. *Gall.*

Better *late* than never.

Il vaut mieux tard que jamais. *Gall.* Meglio tarde che non mai. *Ital.*

It's never too *late* to repent.

Nunquam ſera eſt, &c.

Let them *laugh* that win.

Merchand qui perd ne peut rire. *Gall.* The merchant that loſes cannot laugh. Give loſers leave to ſpeak, and I ſay, Give winners leave to laugh, for if you do not they'll take it.

He that buys *lawn* before he can fold it, ſhall repent him before he have ſold it.

They that make *laws* muſt not break them.

Patere legem quam ipſe tuliſti.
In commune jubes ſiquid cenſes ve tenendum,
Primus juſſa ſubi, tunc obſervantior æqui
Fit populus, nec ferre vetat cùm viderit ipſum
Autorem parere ſibi. Claudian.

Better a *lean* jade than an empty halter.

Never too old to *learn*.

Nulla ætas ad perdiſcendum ſera eſt. Ambroſ.

The *leaſt* boy always carries the greateſt fiddle.

All lay load upon thoſe that are leaſt able to bear it. For they that are leaſt able to bear are leaſt able to reſiſt the impoſition of the burden.

Better *leave* than lack.

Leave is light.

It's an eaſy matter to aſk leave, but the expence of a little breath; and therefore ſervants and ſuch as are under command are much to blame, when they will do or neglect to do what they ought not, or ought, without aſking it.

While the *leg* warmeth the boot harmeth.

He that doth *lend* doth loſe his friend.

Qui

Qui preſte al amis perd au double. *Gall.* He that lends to his friend loſeth double, *i. e.* both money and friend.

Learn to *lick* betimes, you know not whoſe tail you may go by.
Shew me a *liar*, and I'll ſhew you a thief.
Life is ſweet.
While there's *life* there's hope.

Inſin que v' è ſfiato v' è ſperanza. *Ital. Ægroto dum anima eſt ſpes eſt.* Tull. *ad* Attic. Ἐλπὶδες ἐν ζωοισιν ἀνέλπιστοι δὲ θανόντες. When all diſeaſes fled out of Pandora's box, hope remained there ſtill.

There's *life* in a muſcle, *i. e.* There is ſome hopes though the means be but weak.
Life lieth not in living, but in liking.

Martial ſaith, *Non eſt vivere, ſed valere vita.*

Light gains make a heavy purſe.

Le petit gain remplit la bourſe. *Gall.* They that ſell for ſmall profit vend more commodities and make quick returns; ſo that to invert the Proverb, What they loſe in the hundred, they gain in the county. Whereas they who ſell dear ſell little, and many times loſe a good part of their wares, either ſpoil'd or grown out of uſe and faſhion by long keeping. Poco è ſpeſſo empie il borſe to. *Ital.* Little and often fills the purſe.

Light burdens far heavy.

Petit far deau poiſe à la longue, *or* Petit choſe de loing poiſe. *Gall.*

Light cheap lither yield.

That that coſts little will do little ſervice, for commonly the beſt is beſt cheap.

Lightly come lightly go.
The *light* is nought for ſore eyes.

A l' œil malade le lumiere nuit. *Gall.* He that doth evil hateth the light, &c.

There's *lightning* lightly before thunder.
A heavy purſe makes a *light* heart.
The *lion*'s not half ſo fierce as he is painted.

Minuunt præſentia famam, is a true rule. Things are repreſented at a diſtance, much to their advantage beyond their juſt proportion and merit. Fame is a magnifying glaſs.

Every one as they *like* beſt, as the good man ſaid when he kiſs'd his cow.
Like will to like (as the Devil ſaid to the Collier.)
Or, as the ſcabb'd 'Squire ſaid to the mangy Knight, when they both met in a diſh of butter'd fiſh.

Ogni ſimile appetiſce il ſuo ſimile. *Ital.* Chaſcun cherche ſon ſemblable, *or*, demande ſa ſorte. *Gall. Caſcus caſcam ducit, i. e. vetulus anum. Significat a. ſimilis ſimilem delectat.*

Like lips like lettuce.

Similes habent labra lactucas. A thiſtle is a ſallet fit for an aſs's mouth. We uſe when we would ſignify that things happen to people which are ſuitable to them, or which they deſerve: As when a dull ſcholar happens to a ſtupid or ignorant maſter, a froward wife to a peeviſh huſband, *&c.* *Dignum patellâ operculum.* Like prieſt, like people, and on the contrary. Theſe Proverbs are always taken in the worſe ſenſe. Tal carne tal cultello. *Ital.* Like fleſh like knife.

Like ſaint like offering.
Like carpenter like chips.
Trim *tram*, *like* maſter like man.

Quel maiſtre tel valet. *Gall.* Tal Abbate tali i monachi. *Ital.*

A *liquoriſh* tone is the purſe's canker.
A *liquoriſh* tongue is a liquoriſh lecherous tail.
A *little* pot's ſoon hot.

Little perſons are commonly cholerick.

Little things are pretty. Χάριν βαιοῖσιν ἀπῆδε.

Many

Many *littles* make a mickle.

Εἰ γάρ κεν ἡ σμικρὸν ἐπὶ σμικρῷ καταθῇσι καὶ ἦρα τῆθ' ὧδε, τάχα κεν μέγα καὶ τὸ γένοιτο. *Hesiod.*

Adde parum parvo magnus acervus erit.

De petit vient on au grand, *and*, Les petits ruiſſeaux font les grands rivieres. *Gall.* All ekes, *&c.* The greateſt number is made up of unites; and all the waters of the ſea, of drops. Piuma à piuma ſe pela l' occha. *Ital.* Feather by feather the goose is pluck'd.

Little pitchers have great ears.

Ce que l'enfant oit au fouyer, eſt bien toſt cogneu joſques au Monſtier. That which the child hears by the fire is often known as far as *Monſtier*, a Town in *Savoy*. So that it ſeems they have long tongues, as well as wide ears. And therefore (as *Juvenal* well ſaid) *Maximâ debetur puero reverentia.*

By *little* and little the poor whore ſinks her barn.
Little ſaid ſoon amended.
Little ſtrokes fell great oaks.

Multus ictibus dejicitur quercus. Many ſtrokes fell, *&c.* Aſſiduity overcomes all difficulty. Γυτὰς ὄμβρος γυνίζει. *Minuſula pluvia imbrem parit. Aſſidua ſtilla ſaxum excavat.*

Quid magis eſt durum ſaxo? quid mollius undâ?
Dura tamen molli ſaxa cavantur aquâ. Ovid.
Annulus in digito ſubter tenuatur habendo;
Stillicidi caſus lapidem cavat, uncus aratri
Ferreus occulte decreſcit vomer in armis. Lucret.

Pliny reports, that there are to be found flints worn by the feet of Piſmires. Which is not altogether unlikely; for the Horſe ants eſpecially, I have obſerved to have their roads or foot-paths ſo worn by their travelling, that they may eaſily be obſerved.

A *little* good is ſoon ſpent.
A *little* ſtream drives a light mill.
Live and let live, *i. e.* Do as you would be done by. Let ſuch penny-worths as your Tenants may live under you? Sell ſuch bargains, *&c.*
Every thing would *live*.
They that *live* longeſt muſt go fartheſt for wood.

Longer *lives* a good fellow than a dear year.
As long *lives* a merry heart as a ſad.
One may *live* and learn.

Non ſi finiſce mai d' imparare. *Ital.* Γηράσκω ἀεὶ πολλὰ διδασκόμενος, A famous ſaying of *Solon*,

Diſcenti aſſidue multa ſenecta venit.

And well might he ſay ſo, for *Ars longa vita brevis*, as *Hippocrates* begins his Aphoriſms.

They that *live* longeſt muſt fetch fire fartheſt.
They that *live* longeſt muſt die at laſt.
All lay *load* on the willing horſe.

On touche tous jours ſur le cheval qui tire. *Gall.* The horſe that draws is moſt whipp'd.

Half a *loaf* is better than no bread.
It's a *long* run that never turns.
The longeſt day, *&c. v.* day.
Long look'd for comes at laſt.
Look to the main chance.
Look before you leap, for ſnakes among ſweet flowers do creep.
Look not too high, *&c. v.* high.
Where the knot is *looſe*, *&c. v.* knot.
No great *loſs*, but ſome ſmall profit.

As for inſtance, he, whoſe ſheep die of the rot, ſaves the ſkins and wooll.

It's not *loſt* that comes at laſt.
All is not *loſt* that is in danger.
In *love* is no lack.
Love thy neighbour, but pull not down thy hedge.
Better a *louſe* in the pot than no fleſh at all.

The *Scotch* Proverb ſaith a mouſe, which is better ſenſe, for a mouſe is fleſh and edible.

He muſt ſtoop that hath a *low* door.

Lowly

Lowly ſit richly warm.

A mean condition is both more ſafe and more comfortable, than a high eſtate.

The *lower* mill-ſtone grinds as well as the upper.
Ill *luck* is worſe, *&c. v.* Ill.
What is worſe than ill *luck?*
Give a man *luck*, and throw him into the ſea.
The honeſter man, the worſe *luck*, *v.* honeſter.
Thieves and rogues have the beſt *luck*, if they do but eſcape hanging.
He that's ſick of a fever *lurden* muſt be cured by the haſel gelding.
No law for *lying*. A man may lie without danger of the law.

M.

YOU'll ne'er be *mad*, you are of ſo many minds.

There are more *maids* than *Maukin*, and more men than *Michael*, *i. e.* little *Mal* or *Mary*.
Maids ſay nay and take.
Who knows who's a good *maid?*
Every *maid* is undone.
Look to the main, *&c. v.* look.
Make much of one, good men are ſcarce.
Malice is mindful.
Man propoſes, God diſpoſes.

Homme propoſe, mais Dieu diſpoſe. *Gall. Humana conſilia divinitus guberuantur.*

A *man*'s a man though he hath but a hoſe on's head.
He that's *mann'd* with boys and hors'd with colts, ſhall have his meat eaten and his work undone.
Many hands make light [or quick] work.

Multorum manibus grande levatur onus.

πλείων δέ τε ἔργον ἄμεινον. Homer. *Unus vir nullus vir.* Μία γὰρ χειρὸς ἀθενὴς μάχη. *Furipid.*

He that hath many irons, *&c. v.* irons.
Many ſands will ſink a ſhip.

We muſt have a care of little things, leſt by degrees we fall into great inconveniences. A little leak neglected, in time will ſink a ſhip.

Many littles, *&c. v.* little.
So *many* men ſo many minds.

Tante teſte tanti cervelli. *Ital.* Autant de teſtes autant d'opinions. *Gall.* *Quot homines tot ſententiæ.* Terent.

There are more *mares* in the wood than Griſell.
You may know by the *market-folks* how the market goes.
He that cannot abide a bad *market* deſerves not a good one.
Forſake not the *market* for the toll.
No man makes haſte to the *market*, where there's nothing to be bought but blows.
The *maſter*'s eye makes the horſe fat.

L'occhio del padrone ingraſſa il cavallo. *Ital.* L'oeil du maiſtre engraiſſe le cheval. *Gall.* Καὶ τὸ Πέρσου ᾐ Λίβυος ἀνέρ-ρησιμα ἐν ἂν ἔχοι, Ὁ μὲν γὰρ ἐρωτηθεὶς τί μάλιστα ἵππον ποιεῖ, Ὁ τῦ δεσπότου ὀφθαλμὸς ἔφη, Ὁ δὲ Λίβυς ἐρωτηθεὶς ποία κόπρος ἄρίστη; τὰ τῦ δεσπότου ἴχνη ἔφη. *Ariſt. Oeconom.* 2. The anſwers of *Perſes* and *Libys* are worth obſerving. The former being aſked, what was the beſt thing to make a horſe fat, anſwered the maſter's eye: the other being demanded, what was the beſt manure, anſwered the maſter's footſteps. Not impertinent to this purpoſe is that ſtory related by *Gellius*. A fat man riding upon a lean horſe aſked, how it came to paſs, that himſelf was fat, and his horſe ſo lean. He anſwered, becauſe I feed myſelf, but my ſervant my horſe.

That is not always good in the *maw* that is ſweet in the mouth.
Who that *may* not as he will, *&c. v.* will.
Every *may be* hath a may not be.

Two

Two ill *meals* make the third a glutton.
Meaſure is a treaſure.
After *meat* comes muſtard.

When there is no more uſe of it.

Meat is much, but manners is more.
Much *meat* much maladies.

Surfeiting and diſeaſes often attend full tables. Our nation in former time hath been noted for exceſs in eating, and it was almoſt grown a Proverb, That *Engliſhmen* dig their graves with their teeth.

Meat and mattens hinder no man's journey.

In other words, Prayers and provender, &c.

He that will *meddle* with all things may go ſhoe the goſlins.

C'e de fare per tutto, diceva colui che ferrava l'occha. *Ital.*

Of little *meddling* comes great eaſe.
It's *merry* in the hall when beards wag all.

When all are eating, feaſting, or making good chear. By the way we may note, that this word chear, which is particularly with us applied to meats and drinks, ſeems to be derived from the *Greek* word χαρὰ, ſignifying joy: As it doth alſo with us in thoſe words chearly and chearful.

Merry meet merry part.
Be *merry* and wiſe.
The more the *merrier*, the fewer the better chear.
Merry is the feaſt-making 'till we come to the reckoning.
As long lives a merry, *&c. v.* lives.
Can Jack-an-apes be merry, *&c. v.* clog.
Who doth ſing ſo merry a note, *&c. v.* ſing.
Mickle ado and little help.
Might overcomes right.

No *mill* no meal.

Ὁ φεύγων μύλον ἄλφιτα φεύγει. *Qui fugit molam fugit farinam.* Μῆλα μοὶ μέλι, μήτε μέλιττα. He that would have honey muſt have bees. *Eraſmus* ſaith, they commonly ſay, He that would have eggs muſt endure the cackling of hens. It is I ſuppoſe a *Dutch* Proverb.

Much water goes by the *mill* the miller knows not of.

Aſſai acqua paſſa per il molino che il molinaio non vede. *Ital.*

An honeſt *miller* hath a golden thumb.
In vain doth the *mill* clack, if the miller his hearing lack.
Every *miller* draws water to his own mill.

Amener eau au moulin, *or*, Tirer eau en ſon moulin. *Gall.* Tutti tira l' acqua al ſuo molino. *Ital.*

The horſe next the *mill* carries all the griſt.
My *mind* to me a kingdom is.
A penny worth of *mirth* is worth a pound of ſorrow.
Miſchiefs come by the pound, and go away by the ounce.

I mali vengono à carri & ſuggino a onze. *Ital.*

Better a *miſchief* than an inconvenience.

That is, better a preſent miſchief that is ſoon over, than a conſtant grief and diſturbance. Not much unlike to that, better eye out than always aking. The *French* have a Proverb in ſenſe contrary to this, Il faut laiſſer ſon enfant morveux plus toſt que luy arracher le nez. Better let one's child be ſnotty than pluck his noſe off. Better endure ſome ſmall inconvenience than remove it with a great miſchief.

There's no feaſt to the miſer's, *v.* feaſt.
Misfortunes ſeldom come alone.

The *French* ſay, Malheur ne vient jamais ſeul. One misfortune never came alone, & Apres perdre perd on bien. When one

one begins once to loſe, one never makes an end. & Un mal attire l'autre. One miſchief draws on another, or one miſchief falls upon the neck of another. *Fortuna nulli obeſſe contenta eſt ſemel.*

Miſreckoning is no payment.
Miſunderſtanding brings lies to town.

This is a good obſervation, lies and falſe report ariſe moſt part from miſtake and miſunderſtanding. The firſt hearer miſtakes the firſt reporter, in ſome conſiderable circumſtance or particular; the ſecond him; and ſo at laſt the truth is loſt, and a lie paſſes current.

Money will do more than my lord's letter.
It's *money* makes the mare to go.

Pecuniæ obediunt omnia. Ἀργυρεῖοι λοίχαιον μάχεν, &c. I danari fan correre i cavalli. *Ital.*

Prate is but prate, it's *money* buys land.
Beauty is potent, but *money* is omnipotent.

Amour fait beaucoup, mais argent fait tout. & Amour fait rage, mais argent fait marriage. *Gall.* Love makes rage, and money makes marriage.

God makes, and apparel ſhapes, but *money* makes the man.

Pecunia vir. Χρήματα ἀνήρ. *Tanti quantum habeas ſis.* Horat.

Tell *money* after your own father.
Do as the *moſt* do, and feweſt will ſpeak evil of thee.
The *moon*'s not ſeen where the ſun ſhines.
A *mote* may choke a man.
A child may have too much of his *mother*'s bleſſing.

Mothers are oftentimes too tender and fond of their children; who are ruined and ſpoiled by their cockering and indulgence.

The *mouſe* that hath but one hole is eaſily taken.

Triſto è quel topo, che non ha ch' un ſol pertuggio per ſalvarſi. *Ital.* La ſouris qui n' a qu' une entrée eſt incontinent happée. *Gall.* *Mus non uni fidit antro.* Good riding at two anchors, having

having two ſtrings to one's bow. This ſentence came originally from *Plautus in Truculento*, v. Erasm. Adag.

A *mouſe* in time may bite in two, &c. v. time.
God never ſends *mouths*, but he ſends meat.

This Proverb is much in the mouth of poor people, who get children, but take no care to maintain them.

Much would have more.

Multa petentibus deſunt multa. Horat.
Creverunt & opes & opum furioſa Cupido,
Ut quò poſſideant plurima plura petant.
Sic quibus intumuit ſuffuſa venter ab unda,
Quo plus ſunt potæ plus ſitiuntur aquæ. Ovid. Faſt.

Muck and money go together.

Thoſe that are ſlovenly and dirty uſually grow rich, not they that are nice and curious in their diet, houſes, and cloths.

Murder will out.

This is obſerved very often to fall out in the immediate ſenſe, as if the Providence of God were more than ordinary manifeſted in ſuch diſcoveries. It is uſed alſo to ſignify, that any knavery or crime, or the like, will come to light.

Men *muſe* as they uſe, *meaſure other folks' corn by their own buſhel.*

When a *muſician* hath forgot his note, he makes as though a crum ſtuck in his throat.

Ἀπορία ψάλτου Βήξ. When a ſinging man or muſician is out, or at a loſs, to conceal it he coughs. Βὴξ ἀπὶ σοφοῦς. Some, ſeeking to hide a ſcape with a cough, render themſelves doubly ridiculous.

He loves *mutton* well, that dips his bread in the wooll.

N.

IF one's *name* be up he may lie in bed.

Qui a bruit de ſe lever matin peut dormir juſques a diſner. *Gall. Etiam trimeſtres liberi felicibus.* Suet.

He that hath an ill *name* is half hang'd.
Take away my good *name* and take away my life.
Naught is never in danger.
Near is my petticoat, *&c. v.* petticoat.
Neceſſity hath no law.

Ἀνάγκη δὲ θεοὶ μάχονται. La neceſſità non ha legge. *Ital. Ingens telum neceſſitas.* Cic. *de Amic.*

Neceſſity is cole-black.
They *need* much whom nothing will content.
Need makes the old wife trot.

Biſogno la trottar la vecchia. *Ital.* Beſoign fait vieille trotter. *Gall.* All the ſame, word for word.

Need will have its courſe.
Need makes the naked man run [or the naked quean ſpin.]
A good *neighbour*, a good good-morrow.

Qui à bon voiſin à bon matin. *Gall.* Chi ha cattivo vicino ha il mal matino, *Ital. Allquid mali propter vicinum malum.* Plaut. *in* Merc. Πῆμα κακὸς γείτων ὅσον τ' ἀγαθὸς μέγ' ὄνειαρ. *Heſiod. Themiſtocles*, having a farm to ſell, cauſed the crier who proclaimed it, to add, that it had a good neighbour: rightly judging that ſuch an advantage would make it more vendible.

Love thy neighbour, *&c. v.* in L.
Neighbour-quart is good quart, *i. e.* Giffe gaffe is a good fellow.
He dwells far from *neighbours* [or hath ill neighbours] that's fain to praiſe himſelf.

Proprio laus ſordet in ore. Let another man praiſe thee, and not thine own mouth, a ſtranger, and not thine own lips.

Here's

Here's talk of the *Turk* and *Pope*, but it's my next *neighbour* does me the harm.

You muſt aſk your *neighbour* if you ſhall live in peace.

The rough *net*'s not the beſt catcher of birds.

New lords new laws.

De nouveau ſeigneur nouvelle meſnie. *Gall.*

Every one has a penny to ſpend at a *new* Alehouſe.

A *new* broom ſweeps clean.

No penny no, *&c. v.* penny,

No mill no, *&c. v.* mill.

No ſilver no, *&c. v.* ſilver.

No living man all, *&c. v.* all.

One may know by your *noſe*, what pottage you love.

Every man's *noſe* will not make a ſhoeing horn.

Non cuivis homini contingit adire Cointhum. Horat.

Where *nothing* is a little doth eaſe.

Where *nothing*'s to be had, the King muſt loſe his right.

Ninno da quello che non ha. *Ital.* Le Roy perd ſa rente ou il n' y a que prendre. *Gall.*

One year a *nurſe* and ſeven years the worſe.

Becauſe feeding well, and doing little, ſhe becomes liquoriſh and gets a habit of idleneſs.

Fair fall *nothing* once by the year.

It may ſometimes be better to have nothing than ſomething. So ſaid the poor man, who in a bitter ſnowy morning could lie ſtill in his warm bed, whereas his neighbours, who had ſheep and other cattle, were fain to get up betimes and abroad, to look after and ſecure them.

AN

O.

AN unlawful *oath* is better broke than kept.
He that meaſureth *oil* ſhall anoint his fingers.

Qui meſure l' huile il s' en oingt les mains. *Gall.*

To caſt *oil* in the fire is not the way to quench it.
Old men are twice children.

Δὶς παῖδες οἱ γέροντες. And that not in reſpect of the mind only, but alſo of the body.

Old be or young die.
Never too old to learn, *v.* learn.
Older and wiſer.

Diſcipulus eſt prioris poſterior dies. Senec. *Nunquam ita quiſquam benè ſubductâ ratione ad vitam fuit, quin res, ætas, uſus ſemper aliquid apportet novi, &c.* Terent. Γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος.

You can't catch *old* birds with chaff.

Annoſa vulpes non capitur laqueo.

If you would not live to be *old*, you muſt be hang'd when you are young.
Young men may die, *old* men muſt.
The *old* woman would never have look'd for her daughter in the oven, had ſhe not been there herſelf.

Se la madre non foſſe mai ſtata nel forno, non vi cercarebbe la figlia. *Ital.* The ſame to a word.

An *old* ape hath an old eye.
An *old* dog biteth ſore.

Un vieil chien jamais ne jappe en vain. *Gall.*

Of young men die many, of *old* men eſcape not any.

De Giovane ne muoiono dì molti, di vecchi ne ſcampa neſſuno. *Ital.*

An *old* fox needs learn no craft.
An *old* ſack aſketh much patching.
Old men and far travellers may lie by authority.

Il à beau, mentir qui vient de loin. *Gall.*

Better keep under an *old* hedge, than creep under a new furze-buſh.
As the *old* cock crows, ſo crows the young [or, ſo the young learns.]

Chi di gallina naſce convien che rozole. *Ital.* Some have it.

The young pig grunts like the *old* ſow.
An *old* thief deſires a new halter.
Old cattle breed not.

This I believe is a true obſervation, for probable it is, that all terreſtrial animals, both birds and beaſts, have in them, from the beginning, the ſeeds of all thoſe young they afterwards bring forth, which ſeeds, eggs if you ſo pleaſe to call them, when they are all ſpent, the female becomes effæte, or ceaſes to breed. In birds theſe ſeeds or eggs are viſible, and *Van Horn* hath diſcovered them alſo in beaſts.

An *old* naught will never be ought.
An *old* dog will learn no tricks.

It's all one to phyſick the dead, as to inſtruct old men. Νεκρὸν ἰατρεύειν ὡ γέροντα νουθετεῖν ταυτόν ἐστι. *Senis mutare linguam*, is an abſurd impoſſible thing. Old age is intractable, moroſe, ſlow, and forgetful. If they have been put in a wrong way at firſt, no hopes then of reducing them. *Senex pſittacus neglegit ferulam.*

An *old* man is a bed full of bones.
The *old* withy tree would have a new gate hung at it.
Old mares luſt after new cruppers.

That

That that's *one* man's meat's another man's poiſon.

L' un mort dont l' autre vit. *Gall.*

One ſwallow makes not a ſpring, nor one wood-cock a winter.

This is an ancient Greek Proverb. *Ariſt. Ethic. Nicom. lib.* 1. Μιὰ χελιδὼν ἔαρ ὐ ποιεῖ.

One ſhoulder of mutton draws down another.

En mangeant l'appetit vient. *Gall.*

One man's breath's another man's death.

One man may better ſteal a horſe, than another look over the hedge.

If we once conceive a good opinion of a man, we will not be perſwaded he doth any thing amiſs; but him, whom we have a prejudice againſt, we are ready to ſuſpect on the ſlighteſt occaſion. Some have this good fortune, to have all their actions interpreted well, and their faults overlooked; others to be ill beheld and ſuſpected, even when they are innocent. So parents many times are obſerved to have great partiality towards ſome child; and not to be offended with him for that, which they would ſeverely puniſh in their other children.

One beats the buſh and another catcheth the bird.

Il bat le buiſſon ſans prendre l' oiſillon. *Gall. Alii ſementem faciunt, alii metentem.* This Proverb was uſed by *Henry* the fifth, at the ſiege of *Orleans*: when the citizens, beſieged by the *Engliſh*, would have yielded up the town to the Duke of *Burgundy*, who was in the *Engliſh* camp, and not to the King. He ſaid, Shall I beat the buſh and another take the bird? no ſuch matter. Which words did ſo offend the Duke, that he made peace with the *French*, and withdrew from the *Engliſh*.

One doth the ſcath and another hath the ſcorn, *i. e.*
One doth the harm and another bears the blame.
Scath ſignifies loſs or harm.

Opportunity makes the thief.

Occaſio facit furem. Therefore, maſters, ſuperiors, and houſe-keepers, ought to ſecure their monies and goods under lock and key; that they do not give their ſervants, or any others, a temptation to ſteal. It

It is good to cry Ule at *other* mens coſts. Ule, that is, Chriſtmaſs.

It's time to ſet in when the *oven* comes to the dough.

i. e. Time to marry when the maid woes the man: parallel to that *Cheſhire* Proverb. It is time to yoke when the cart comes to the caples, *i. e.* horſes.

All's *out* is good for priſoners but naught for the eyes.

It's good for priſoners to be out, but bad for the eyes to be out. This is a dröll uſed by good fellows when one tells them, all the drink is out.

God ſends us of our *own* when rich men go to dinner.
Let him that *owns* the cow take her by the tail.
'Tis good chriſtening a man's *own* child firſt.
The *ox* when wearieſt treads ſureſt.

Bos laſſus fortius figit pedem. Thoſe that are ſlow are ſure.

P.

A Small pack, *&c. v.* ſmall.
Pain is forgotten where gain follows.
Great *pain* and little gain make a man ſoon weary.
Without *pains* no gains.

Dii laboribus omnia vendunt.

It's good enough for the *Parſon* unleſs the pariſh was better.

It's here ſuppoſed, that if the Pariſh be very bad the Parſon muſt be in ſome fault: and therefore any thing is good enough for that Parſon whoſe Pariſhioners are bad, either by reaſon of his ill example, or the neglect of his duty.

Fat *paunches* make lean pates, *&c.*

Pinguis venter non gignit ſenſum tenuem. This *Hierom* mentions in

in one of his Epiſtles as a *Greek* Proverb. The *Greek* is more elegant.

Παχεῖα γαστὴρ λεπτὸν οὐ τίκτει νόον.

All the honeſty is in the *parting*.
Patch by patch is good huſbandry, but patch upon patch is plain beggery; *or*,
One *patch* on a knee, *&c.*
Two *patches* on a knee, *&c.*
Patience with poverty is all a poor man's remedy.
Patience perforce is a medicine for a mad dog.
Patience is a plaiſter for all ſores.
Paul's will not always ſtand.
A fair *pawn* never ſhamed his maſter.
A good *pay-maſter* needs no ſurety; *or*, ſtarts not at aſſurances.
Once *paid* never craved.
He that *pays* laſt never pays twice.
He that cannot *pay*, let him pray.
They take a long day that never *pay*.
He that would live in *peace* and reſt, muſt hear and ſee and ſay the beſt.

Oy, voy, & te tais, ſi tu veux vivre en paix. *Gall.* Ode, vede, tace, Sevuoi viver in pace. *Ital.*

Pen and ink is wit's plough.
A *penny* in my purſe will bid me drink when all the friends I have will not.
Penny in pocket's a good companion.
No *penny* no *pater-noſter*.
That *penny* is well ſpent that ſaves a groat.

Bonne la maille qui ſauve le denier. *Gall.* The half-penny is well ſpent that ſaves a penny.

Penny and penny laid up will be many.
Who will not keep a *penny* ſhall never have many.

The greateſt ſum is made up of pence: and he that is prodigal

of a little can never gain a great deal: beſides by his ſquandering a little one may take a ſcantling of his inclination.

Near is my *petticoat*, but nearer is my ſmock.

Mu chemiſe m' eſt plus proche que ma robe. *Gall.* Tocca piu la camiſia ch' il gippone. *Ital. i. e. Tunica pallio propior.* Ἀπώτερον ἢ γὼν χήμην. *Theocr.* Some friends are nearer to me than others: my Parents and Children than my other Relations, thoſe than my neighbours, my neighbours than ſtrangers: but above all I am next to myſelf. Plus pres eſt la chair que la chemiſe. *Gall.* My fleſh is nearer than my ſhirt.

If *Phyſick* do not work, prepare for the kirk.
I'll not buy a *pig* in a poke.

The *French* ſay, Chat en poche, *i. e.* a cat in a poke.

Pigs love that lie together.

A familiar converſation breeds friendſhip among them who are of the moſt baſe and ſordid natures.

When the *pig*'s proffer'd hold up the poke.

Never refuſe a good offer.

He that will not ſtoop for a *pin*, ſhall never be worth a point.
He can ill *pipe*, that wants his upper lip.

Things cannot be done without neceſſary helps and inſtruments.

No longer *pipe* no longer dance.
Piſs not againſt the wind.

Chi piſcia contra il vento ſi bagna la camiſcia. *Ital.* He that piſſeth againſt the wind wets his ſhirt. It is to a man's own prejudice to ſtrive againſt the ſtream; he wearies himſelf and loſes ground too. Chi ſpuda contra il vento ſi ſpuda contra il viſo. *Ital.* He that ſpits againſt the wind ſpits in his own face.

The *pitcher* doth not go ſo often to the water, but it comes home broken at laſt.

Tant ſouvent va le pot à l' eau que l' anſe y demeure. *Gall.* *Quem ſæpe tranſit aliquando invenit.* Sen. Trag.

Fooliſh

Fooliſh *pity* ſpoils a city.
Plain dealing's a jewel, but they that uſe it die beggers.
He *plays* well that wins.
As good *play* for nothing as work for nothing.
He that *plays* more than he ſees forfeits his eyes to the King.
He had need riſe betimes that would *pleaſe* every body.
He that would *pleaſe* all, and himſelf too, undertakes what he cannot do.

Ῥηϊδίη γὰρ ὁ Ζεὺς ἔϐη ἅπασι ἀνδράσι ὧτ' ἀποέρσαι. *Theogn.*

Pleaſing ware is half ſold.

Choſe qui plaiſt eſt à demi vendu. *Gall.* Mercantia chi piace è meza venduta. *Ital.*

Short *pleaſure* long lament. *v.* in S.
Plenty makes dainty.
The *plow* goes not well if the plow-man holds it not.
He that by the *plow* would thrive himſelf muſt either hold or drive.
There belongs more than whiſtling to going to *plow*
A man muſt *plow* with ſuch oxen as he hath.
He is *poor* indeed that cannot promiſe nothing.
Poor folks are glad of pottage.
Poor and proud, fy, fy.
The Devil wipes his tail with the *poor* man's pride.
A *poor* man's table is ſoon ſpread.
Poſſeſſion is eleven points of the law, *and they ſay there are but twelve.*
A cottage in poſſeſſion, *&c. v.* cottage.
If you drink in your *pottage*, you'll cough in your grave.
When *poverty* comes in at the doors, love leaps out at the windows.

Plain of *poverty* and die a begger.
Poverty parteth good fellowſhip.
Pour not water on a drowned mouſe.

i. e. Add not affliction to miſery.

Praiſe a fair day, *&c. v.* fair.
Praiſe the ſea, *&c. v.* ſea.
Prayers and provender hinder no man's journey.
They ſhall have no more of our *prayers* than we of their pies (quoth the Vicar of *Layton.*)
He that would learn to *pray*, let him go to ſea.

Qui veut apprendre à prier, Aille ſouvent ſur la mer. *Gall.*

Prettineſs makes no pottage.
Pride will have a fall.
Pride feels no cold.
Pride goes before, ſhame follows after.
It's an ill *proceſſon* where the Devil carries the croſs.
A *proud* mind and a begger's purſe agree not well together.
There's nothing agrees worſe than a *proud* mind and a begger's purſe.
As *proud* come behind as go before.

A man may be humble that is in high eſtate, and people of mean condition may be as proud as the higheſt.

It's good beating *proud* folks, for they'll not complain.
The *Prieſt* forgets that he was clerk.

Proud upſtarts remember not the meanneſs of their former condition.

He that *prieth* into every cloud may be ſtricken with a thunder-bolt.
Proffer'd ſervice [and ſo ware] ſtinks.

Merx ultronea putet, apud Hieronym. *Eraſmus* ſaith, *Quin vulgo*

vulgo etiam in ore eſt, altro delatum obſequium plerunque ingratum eſſe. So that it ſeems this Proverb is in uſe among the *Dutch* too. Merchandiſe offerte eſt à demi vendue. *Gall.* Ware that is proffered is ſold for half the worth, or at half the price.

All *promiſes* are either broken or kept.

This is a flam or droll, uſed by them that break their word.

The *properer* man [and ſo the honeſter] the worſe luck.

Aux bons meſchet il. *Gall.*

Better ſome of a *pudding* than none of a pye.
There's no deceit in a bag *pudding*.
The proof of the *pudding* is in the eating.
Pull hair and hair, and you'll make the carle bald.

Caudæ pilos equinæ paulatim vellere. There is a notable ſtory of *Sertorius* mentioned by *Plutarch* in his life. He, to perſwade his ſoldiers that counſel was more available than ſtrength, cauſes two horſes to be brought out, the one poor and lean; the other ſtrong and having a buſhy tail. To the poor weak horſe he ſets a great, ſtrong, young man. To the ſtrong horſe he ſets a little weak fellow, each to pluck off his horſe's tail. This latter pulling the hairs one by one, in a ſhort ſpace, got off with the whole tail: whereas the young man, catching all the tail at once in his hands, fell a tugging with all his might, labouring and ſweating to little purpoſe; 'till at laſt he tired, and made himſelf ridiculous to all the company. Piuma à piuma ſe pela l' occha. *Ital.* Feather by feather the gooſe is plucked.

Like *puniſhment* and equal pain, both key and key-hole do maintain.
Let your *purſe* be your maſter.

Meſſe tenus propria vive.

All is not won that is put in the *purſe*.
He that ſhews his *purſe* longs to be rid of it.
Be it better or be it worſe, be rul'd by him that bears the *purſe*.

That's but an empty *purſe* that is full of other mens money.

Q.

QUICK at meat, quick at work.

Bonne beſte s' eſchauffe en mangeant. *Gall.* A good beaſt will get himſelf on heat with eating. Hardi gaigneur hardi mangeur. *Gall.*

We muſt live by the *quick* and not by the dead.
Any thing for a *quiet* life.
Next to love *quietneſs.*

R.

SMALL *rain* lays great duſt.

Petite pluye abat grand vent. Small rain, or a little rain lays a great wind. *Gall.* So ſaid a mad fellow, who lying in bed be-piſs'd his farting wife's back.

After *rain* comes fair weather.
Raiſe no more ſpirits than you can conjure down.
Thou art a bitter bird, ſaid the *Raven* to the *Sterling.*
Raw leather will ſtretch.
There's *reaſon* in roaſting of eggs.

Eſt modus in rebus.

No *receiver* no thief.
The *receiver*'s as bad as the thief.

Ἀμφότεροι κλῶπες ᾗ ὁ δεξάμενος, ᾗ ὁ κλέψας. *Phocyl.*

He that *reckons* without his hoſt muſt reckon again.

Chi fa conto ſenza l' hoſte fa conto due volte. *Ital.* Qui compte ſans ſon hoſte, il lui convient compter deux fois. *Gall.*

Even

Even *reckoning* keeps long friends.

A vieux comptes nouvelles diſputes. *Gall.* Old reckonings breed new diſputes or quarrels. Conto ſpeſſo è amicitia longa. *Ital.*

Never *refuſe* a good offer.

If I had *reveng'd* all wrong, I had not worn my ſkirts ſo long.

'Tis brave ſcrambling at a *rich* man's dole.

Soon *ripe* ſoon rotten.

Cito maturum citò putridum. Odi puerulum præcoci ſapientia. Apul. It is commonly held an ill ſign, for a child to be too forward and rife-witted, *viz.* either to betoken premature death, according to that *motto* I have ſomewhere ſeen under a coat of arms,

Is cadit ante ſenem qui ſapit ante diem;

or to betoken as early a decay of wit and parts. As trees that bear double flowers, *viz.* Cherries, Peaches, &c. bring forth no fruit, but ſpend all in the bloſſom. Wherefore as another Proverb hath it, It is better to knit than bloſſom.—Præſto maturo, præſto marzo. *Ital.*

Why ſhould a *rich* man ſteal?

Men uſe to worſhip the *riſing* ſun.

Plures adorant ſolem orientem quam occidentem. They that are young and riſing, have more followers than they that are old and decaying. This conſideration, it is thought, withheld Queen *Elizabeth*, a prudent Princeſs, from declaring her ſucceſſor.

All's loſt that's put in a *riven* diſh.

All is loſt that is beſtowed upon an ungrateful perſon; he remembers no courteſies. *Perit quod facis ingrato.* Senec.

He loves *roaſt-meat* well, that licks the ſpit.

Many talk of *Robin Hood*, that never ſhot in his bow.

And many talk of little *John*, that never did him know.

Tales of *Robin Hood* are good enough for fools.

That is, many talk of things which they have no ſkill in, or experience of. *Robert Hood* was a famous robber in the time

of King *Richard* the firſt: his principal haunt was about *Shirewood* Foreſt, in *Nottinghamſhire*. *Camden* calls him, *prædonem mitiſſimum*. Of his ſtolen goods he afforded good pennyworths. Lightly come lightly go. Molti parlan di Orlando chi non viddero mai ſuo brando. *Ital. Non omnes qui citharam tenent citharœdi.*

Spare the *rod* and ſpoil the child.
A *rogue*'s wardrobe is harbour for a louſe.
A *rolling* ſtone gathers no moſs.

Saxum volutum non obducitur muſco. Λίθος κυλινδόμενος τὸν φύκος οὐ ποιεῖ Pietra moſſa non fa muſchio. *Ital.* La pierre ſouvent remuée n' amaſſe pas volontiers mouſſe. *Gall.* To which is parallel that of *Fabius*, Qu. *Planta quæ ſæpius transfertur non coaleſcit.* A plant often removed cannot thrive.

Rome was not built in one day.

Rome n' a eſte baſti tout en un jour. *Gall.* & Grand bien ne vient pas en peu d' heures. A great eſtate is not gotten in a few hours.

Name not a *rope* in his houſe that hang'd himſelf.
No *roſe* without a thorn.

Nulla eſt ſincera voluptas.

The faireſt *roſe* at laſt is withered.
The rough net, *&c. v.* net.
At a *round* table there's no diſpute of place.

This deſerves not a place among Proverbs, yet becauſe I find it both among our *Engliſh* Collections, and likewiſe the *French* and *Italian*, I have let it paſs. A tavola tonda non ſi contende del lucco. *Ital.* Ronde table oſte le debat. *Gall.*

He may ill *run* that cannot go.
He that *runs* faſteſt gets moſt ground.
There's no general *rule* without ſome exception.

AN

S.

AN old ſack, *&c. v.* old.
Set the *ſaddle* on the right horſe.

This Proverb may be variouſly applied; either thus, Let them bear the blame that deſerve it: or thus, Let them bear the burden that are beſt able.

Where *ſaddles* do lack, better ride on a pad, than the bare horſe-back.

Δυσπρεπὲς πλεῖν.

Sadneſs and gladneſs ſucceed each other.
It's hard to *ſail* o'er the ſea in an egg ſhell.
A young *ſaint* an old devil. *v.* young.
A good *ſalad* is the prologue to a bad ſupper. *Ital.*
There's a *ſalve* for every ſore.

A ogni coſa è rimedio fuora qu' alla morte, *Ital.* There's a remedy for every thing but death.

Save ſomething for the man that rides on the white horſe.

For old age, wherein the head grows white. It's ſomewhat a harſh *Metaphor* to compare age to a horſe.

Some *ſavers* in a houſe do well.
Every penny that's *ſaved* is not gotten.
Of *ſaving* cometh having.
Learn to *ſay* before you ſing.
He that would *ſail* without danger, muſt never come on the main ſea.
Saying and doing are two things.

Du dire au faict y a grand traict. *Gall.*

Say well and [illegible] letter, Say well is good.

One

One *ſcabb'd* ſheep will marr a whole flock.

Un a pecora infetta n' ammorba una ſetta. *Ital.* Il nè faut qu' une brebis rogneuſe pour gaſter tout le troupeau. *Gall.*

Grex totus in agris unius ſcabie cadit
Et porrigine porci. Juvenal.

Scald not your lips in another, *&c. v.* another.
A *ſcalded* cat fears cold water.

Can ſcottato d' acqua calda ha paura poi della fredda. *Ital.* Chat eſchaudè craint l' eau froide. *Gall.*

A *ſcal'd* head is ſoon broken.
A *ſcal'd* horſe is good enough for a ſcabb'd 'ſquire.

Dignum patellâ operculum.

Among the common people *Scoggin* is a doctor.

Ἐν ἀμάθοις ϗ κόρυδος φαύλη. *Eſt autem Corydus viliſſimum aviculæ genus minimeque canorum.*

Who more ready to call her neighbour *ſcold*, than the erranteſt ſcold in the pariſh?
Scorning is catching.

He that ſcorns any condition, action, or employment, may come to be, nay often is driven upon it himſelf. Some word it thus: Hanging's ſtretching, mocking's catching.

Scratch my breech, and I'll claw your elbow.

Mutuum muli ſcabunt. Ka me and I'll ka thee. When mean ſerving perſons commend one another. *Manus manum fricat & Manus manum lavat.* Differ not much in ſenſe.

Praiſe the *ſea* but keep on land.

Loda il mare & tienti à terra. *Ital.*

The *ſecond* blow makes the fray.
Seldom ſeen ſoon forgotten.

Seeing is believing.

Chi con l' occhio vede, col cuor crede. *Ital.*

Seek till you find, and you'll not loſe your labour.
Seldom comes a better.
To *ſee* it rain is better than to be in it.
The *ſelf-edge* makes ſhow of the cloth.
Self do, ſelf have.
Self-love's a mote in every man's eye.
Service is no inheritance.
A young ſerving-man, *&c. v.* young.
It's a *ſhame* to ſteal, but a worſe to carry home.
Shameleſs craving muſt have ſhameful nay.

A bon demandeur bon refuſeur. *Gall.*

It's very hard to ſhave an egg. *v.* egg.
A barber learns to *ſhave* by ſhaving fools.

A barbe de fol on apprend à raire. *Gall.* Ala barda de pazzi il barbier impara a radere. *Ital.* He is a fool that will ſuffer a young beginner to practiſe firſt upon him.

It's ill *ſhaving* againſt the wooll.
He that makes himſelf a *ſheep* ſhall be eaten by the wolf.

Chi pecora ſi fa il lupo la mangia. *Ital.* Qui ſe fait brebis le loup le mange. *Gall.* He that is gentle, and puts up affronts and injuries, ſhall be ſure to be ſlighted. *Veterum ſervando injuriam invitas novam.* Terent. *Poſt falcia cadunt arbores.* Plaut.

Shear *ſheep*, that has them.
The difference is wide that the *ſheets* will not decide.
He that *ſhews* his purſe, *&c. v.* purſe.
Hang him that hath no *ſhifts*.
A bad ſhift, *&c. v.* bad.
A good *ſhift* may ſerve long, but it will not ſerve ever.
Cloſe fits my ſhirt, *&c. v.* cloſe.
Shitten luck's good luck.

The wearer beſt knows where the *ſhoe* wrings him.
Every *ſhoe* fits not every foot.

It is therefore an inſtance of abſurd application, *Eundem calceum omni pedi induere.* Or, *Eodem collyrio omnibus mederi.*

Who goes worſe ſhod than the *ſhoe-maker's* wife?
or, Who goes more bare than the ſhoe-maker's wife and the ſmith's mare.
The *ſhoe* will hold with the ſole.

La ſuola tien con la Scarpa. *Ital. i. e.* The ſole holds with the ſhoe.

Every man will *ſhoot* at the enemy, but few will go to fetch the ſhaft.
Keep thy *ſhop*, and thy ſhop will keep thee.
Short and ſweet.

Sermonis prolixitas faſtidioſa. Cognat. è Ficino.

Short acquaintance brings repentance.
A *ſhort* horſe is ſoon curried.
Short ſhooting loſes the game,
Short pleaſure long lament.

De court plaiſir long repentir. *Gall.*

A *ſhort* man needs no ſtool to give a great lubber a box on the ear.
A ſharp ſtomach makes *ſhort* devotion.
Out of *ſight* out of mind.

This is (I ſuppoſe) alſo a *Dutch* Proverb. For *Engliſh faith*, *Jam omnibus in ore eſt, qui ſemotus ſit ab oculis eundem quoque de animo ſemotum eſſe. Abjens hæres non erit.*

Silence is conſent. Chi tace confeſſa. *Ital.*

Αὐλὸ δὲ τὸ σιγᾶν ὁμολογεῖν ἐϛι σοῦ. *Euripid. Qui tacet conſentire videtur, inquiunt Juris conſulti.* Aſſez conſent mot dit. *Gall.*

White *Silver* draws black lines.
No *ſilver* no ſervant.

The *Suiſſes* have a Proverb among themſelves, parallel to this. Point d' argent point de Suiſſe. No money no *Suiſſe*. The *Suiſſes* for money will ſerve neighbouring Princes in their wars, and are as famous in our days for mercenary ſoldiers, as were the *Carians* of old.

Who doth *ſing* ſo merry a note, as he that cannot change a groat?

Cantabit vacuus coram latrone viator.

The brother had rather ſee the *ſiſter* rich than make her ſo.
As good *ſit* ſtill as riſe up and fall.
If the *ſky* falls we ſhall catch larks.

Se' rouinâſſe il cielo ſi pigliarebbon di molti uccelli. *Ital.* Sile ciel tomboiles cailles ſeroyent prinſes. *Gall.*

A broken ſleeve, &c. *v.* broken.
Good to *ſleep* in a whole ſkin.
The *ſluggard*'s guiſe, Loth to go to bed and loth to riſe.
Sluts are good enough to make ſlovens pottage.
A *ſmall* ſum will ſerve to pay a ſhort reckoning.
A *ſmall* pack becomes a ſmall pedler.

Petit mercier, petit panier. *Gall.*

Better are *ſmall* fiſh than an empty diſh.
The *ſmoke* follows the fair.
No *ſmoke* without ſome fire. *i. e.* There is no ſtrong rumour without ſome ground for it. *Cognatus* hath it among his Latin Proverbs, *Non eſt fumus abſque igne*, though it be no ancient one.
Snotty folks are ſweet, but ſlavering folks are weet. Others have it,
Slavering folks kiſs ſweet, but *ſnotty* folks are wiſe.
Ride *ſoftly*, that we may come ſooner home.

Soft

Soft fire makes ſweet malt.
Something hath ſome ſavour.
Soon hot ſoon cold.
Soon ripe, &c. *v.* ripe.
Soon crooks the tree, &c. *v.* crooks.
Sorrow, and an evil life, maketh ſoon an old wife.
Sorrow comes unſent for. *Mala ultro adſunt.*
Sorrow will pay no debt.
Sorrow is always dry.
A turd's as good for a *ſow* as a pancake.

Truy aime mieux bran que roſes. *Gall.*

Every *ſow* to her own trough.
In *ſpace* comes grace.
Better *ſpared*, than ill ſpent.
Better *ſpare* at the brim, than at the bottom.
Ever *ſpare* and ever bare.
Spare the rod, &c. *v.* rod.
What the good-wife *ſpares* the cat eats.
It's too late to *ſpare* when the bottom is bare.

Sera in fundo parſimonia. Seneca, Epiſt. 1. Δεινὰ δ' ἐν ἀνθμῷ φείδω. *Heſiod.*

Spare to ſpeak, and ſpare to ſpeed.
Speak fair and think what you will.
He that *ſpeaks* laviſhly ſhall hear as knaviſhly.

Qui pergit ea quæ vult dicere, ea quæ non vult audiet. Terent.

Speak when you are ſpoke to, come when you are call'd.

Ad conſilium nè acceſſeris antequam voceris.

Great *ſpenders* are bad lenders.
Raiſe no more ſpirits, &c. *v.* raiſe.
Spend and God will ſend.

A qui chapon mange chapon lui vient. *Gall.* He that eats good meat ſhall have good meat.

A man

A man cannot *ſpin* and reel at the ſame time.
You muſt *ſpoil* before you ſpin.
That is well *ſpoken* that is well taken.
The worſt *ſpoke* in a cart breaks firſt.
No *ſport* no pye.
Sport is ſweeteſt when no ſpectators.
Do not *ſpur* a free horſe.

Non opus admiſſo ſubdere calcar equo. Ovid.

A *ſpur* in the head's worth two in the heel.
It's a bad *ſtake* will not ſtand one year in the hedge.
Nothing *ſtake* nothing draw.
Standing pools gather filth.
Standers by ſee more than gameſters.

Plus in alieno quàm in ſuo negotio vident homines.

He that will *ſteal* an egg will ſteal an ox.
He that will *ſteal* a pin will ſteal a better thing,
When the *ſteed* is ſtol'n the ſtable door ſhall be ſhut.

Serrar la ſtalla quando s'han perduti i buovi. *Ital.* Il eſt temps de fermer l' eſtable quand les chevaux en ſontalles. *Gall.*

Μὴ πόλεμον ἡ συμμαχία.

Quandoquidem accepto claudenda eſt janua damno. Juv. Sat. 13.

Serò clypeum poſt vulnera ſumo. Ovid.

Προμηθὼς ἐσι μὴ τὰ πρόσμαθα. *Lucian.*

Bleſſed be St. *Stephen*, there's no faſt upon his even.
He that will not go over the *ſtile* muſt be thruſt thro' the gate.
The *ſtill* ſow eats up all the draught.
Whoſo lacketh a *ſtock*, his gain's not worth a chip.
Store is no ſore.
Stretch your arm, &c. *v.* arm.
Strike while the iron, &c. *v.* iron.
He muſt *ſtoop* that hath a low door.

After

After a *ſtorm* comes a calm.

Doppo il cattivo ne vien il buon tempo. *Ital.* Apres la pluye vient le beau temps. *Gall.*

No *ſtriving* againſt the ſtream.

Contra torrentem niti. Πρὸς ῥέον λαμπίζειν.
Stultus ab obliquo qui cum diſcedere poſſit,
Pugnat in adverſas ire natator aquas. Ovid.

Of *ſufferance* comes eaſe.
That *ſuit* is beſt that beſt fits me.
No *ſunſhine* but hath ſome ſhadow.
Put a ſtool in the *ſun*, when one knave riſes another comes, *viz.* to place of profit.
They that walk much in the *ſun* will be tann'd at laſt.
Sure bind ſure find.

Bon guet chaſſe mal aventure. *Gall.* *Abundans cautela non nocet.*

If you *ſwear* you'll catch no fiſh.
No *ſweet* without ſome ſweat,

Nul' pain ſans peine. *Gall.*

Sweet meat muſt have ſowre ſauce.
He muſt needs *ſwim*, that's held up by the chin.

Celuy peut hardiment nager à qui l' on ſouſtient le menton. *Gall.*

Put not a naked *ſword* in a mad man's hand.

Nè puero gladium. For they will abuſe it to their own and others harm.

He that ſtrikes with the *ſword* ſhall be beaten with the ſcabbard.
Sweep before your own door.

MAKE

T.

MAKE not thy *tail* broader than thy wings. *i.e.* keep not too many attendants.
A *tailor*'s ſhreds are worth the cutting.
Good *take heed* doth ſurely ſpeed.
A good *tale*, ill told, is marr'd in the telling.
One *tale* is good 'till another is told.

Therefore a good Judge ought to hear both parties. *Qui ſtatuit aliquid parte inauditâ alterâ, Æquum licet ſtatuerit haud æquus fuerit.*

The greateſt *talkers* are always the leaſt doers.

Οὐ λόγων δεῖται Ἑλλὰς ἀλλ' ἔργων. *Non verbis ſed factis opus eſt. Nec mihi dicere promptum, nec facere eſt iſti.* Ovid. *Verba importat* Hermodorus.

He *teacheth* ill, who teacheth all.
Nothing dries ſooner than *tears*.

Niente piu toſto ſe ſecca che lagrime. *Ital.*

When I have *thatch'd* his houſe he would throw me down.

Ἐδίδαξά σε κυβερνᾶν κ) σὺ βυθίσαι μὲ θέλεις. I have taught thee to dive, and thou ſeekeſt to drown me.

He that *thatches* his houſe with turd ſhall have more teachers than reachers.
Set a *thief* to take a thief.
All are not *thieves* that dogs bark at.
Save a *thief* from the gallows, and he'll be the firſt ſhall cut your throat.

Diſpiccha l' impicchato che impicchera poi te. *Ital.* Oſtez un vilain du gibet il vous y mettra, *Gall.*

Give a *thief* rope enough, and he'll hang himſelf.

One may *think* that dares not ſpeak.
And it's as uſual a ſaying, Thoughts are free.

Human laws can take no cognizance of thoughts, unleſs they diſcover themſelves by ſome overt actions.

Wherever a man dwells, he ſhall be ſure to have a *thorn-buſh* near his door.

No place, no condition is exempt from all trouble. *Nihil eſt ab omni parte beatum. In medio Tybride Sardinia eſt.* I think it is true of the thorn buſh in a literal ſenſe, Few places in *England* where a man can live in but he ſhall have one near him.

He that handles *thorns* ſhall prick his fingers.
Thought lay in bed and beſhit himſelf.

Certo fu appiccato per ladro. *Ital. i. e.* Truly or certainly was hanged for a thief.

Threatened folks live long.
Three may keep counſel, if two be away.

The *French* ſay, Secret de Deux; ſecret de Dieu, ſecret de trois ſecret de tous. The *Italians* in the ſame words, Tre taceranno, ſe due vi non ſono.

If you make not much of *three-pence* you'll ne'er be worth a groat.
Tickle my *throat* with a feather, and make a fool of my ſtomach.
He that will *thrive* muſt riſe at five: He that hath *thriven* may lie 'till ſeven.
The *thunderbolt* hath but his clap.
Tidings make either glad or ſad.
Time fleeth away without delay.

Cito pede præterit ætas. Fugit irrevocabile tempus.

A *mouſe* in time may bite in two a cable.
Time and tide tarry for no man.

Time

Time and ſtraw make medlars ripe.

Col tempo & la paglia ſi maturano meſpoli. *Ital.* Avec le temps & la paille l' on meure les meſles. *Gall.*

Take *time* when time is, for time will away.
Timely bloſſom timely ripe.
A *tinker*'s budget's full of neceſſary tools.
Too much of one thing is good for nothing.

Aſſez y a ſi trop n' y a. *Gall.* *Nè quid nimis.* Μηδὲν ἄγαν. This is an Apophthegm of one of the ſeven wiſe men; ſome attribute it to *Thales*, ſome to *Solon*. *Eſt modus in rebus, ſunt, &c.* Hor. L' abondanza delle coſe ingenera faſtidio. *Ital.*

Too too will in two, *Cheſs. i. e.* Strain a thing too much and it will not hold.
Touch a gall'd horſe, &c. *v.* gall'd.
He that *travels* far knows much.
Traſh and trumpery is the high-way to beggery.
Tread on a worm, *&c. v.* worm.
There's no *tree* but bears ſome fruit.
Such as the *tree* is, ſuch is the fruit.

Telle racine, telle fueille. *Gall.* *De fructu arborem cognoſco.* Matth. xii. 34. The tree is known by its fruit.

If you *truſt* before you try, you may repent before you die.

Πίστει χρήματ' ὄλεσσα, ἀπιστίη δ' ἔσάωσα. *Theogn.* Therefore it was an ancient precept. Μήμινο ἀπιστεῖν. Non vien ingannato ſe non che ſi fida. *Ital.* There is none deceived but he that truſts.

In *truſt* is treaſon.
Speak the *truth* and ſhame the Devil.
Truth may be blamed, but it ſhall never be ſhamed.
Truth finds foes where it makes none.

Obſequium amicos, veritas odium parit. Terent.

Truth hath always a faſt bottom.

All *truth* muſt not be told at all times.

Tout vray n' eſt pas bon à dire. *Gall.*

That is *true* which all men ſay.

Vox populi, vox Dei.

Fair fall *truth* and day-light.
Let every *tub* ſtand on its own bottom.

Chaſcun ira au moulin avec ſon propre ſac. *Gall.* Every one muſt go to the mill with his own ſack, *i. e.* bear his own burden.

A turd is as good for a ſow, *v.* ſow.
Where the *Turk*'s horſe once treads, the graſs never grows.
One good *turn* aſks another.

Qui plaiſir fait plaiſir requiert. *Gall. Gratia gratiam parit.* Χάρις χάριν ἰᾶται. *Sophocl.* He that would have friends muſt ſhew himſelf friendly. *Fricantem refrica, τὸν ξύοντα ἀντιξύειν.* It is meet and comely, juſt and equal to requite kindneſſes, and to make them amends who have deſerved well of us. Mutual offices of love, and alternate help or aſſiſtance, are the fruits and iſſues of true friendſhip.

Swine, women, and bees cannot be *turn'd.*
For one good *turn* another doth itch, claw my elbow, &c.
All are not *turners* that are diſh-throwers.
As good *twenty* as nineteen.
If things were to be done *twice*, all would be wiſe.
Two heads are better than one.

Εἷς ἀνὴρ οὐδεὶς ἀνήρ. *Unus vir nullus vir.*

Two good things are better than one.
Two eyes ſee more than one.

Deux yeux voyent plus clair qu' un. *Gall. Plus vident oculi quàm oculus,*

Two

Two of a trade ſeldom agree.
Two ill meals, &c. *v.* meals.
Between *two* ſtools the breech cometh to the ground.

Tener il cul ſu due ſcanni. *Ital.* Il a le cul entre deux ſelles, *or*, Aſſis entre deux ſelles le cul à terre. *Gall.* Tout eſt fait negligement la ou l' un l' autre s' attend. While one truſts another, the work is left undone.

Two dry ſticks will kindle a green one.
Two to one is odds.

Noli pugnare duobus Catull. & *Nè Hercules quidem adverſus duos.* It is no uncomely thing to give place to a multitude. Hard to reſiſt the ſtrength, or the wit, or the importunity of two or more combin'd againſt one. *Hercules* was too little for the *Hydra* and *Cancer* together.

Two cats and a mouſe, two wives in one houſe, two dogs and a bone never agree in one.

Deux chiens ne s' accordent point à un os. *Gall.*

Good riding at *two* anchors men have told,
For if one break the other may hold.

Duabus anchoris fultus. Ἐπὶ δυοῖν ὁρμοῖν. *Ariſtid.* Ἀγαθὰι δὲ πέλονται ἐν χειμερίᾳ νυκὶ θοᾶς ἐκ πρῳ̃ς ἀπεσχέμφθαι δὺ ἄγκυραι. *Pindar.* It's good, in a ſtormy or winter night, to have two anchors to caſt out of a ſhip.

Two dogs ſtrive for a bone, and the third runs away with it.

V.

HE that ſtays in the *valley* ſhall never get over the hill.
Valour would fight, but diſcretion would run away.
You cannot make *velvet* of a ſow's ear.

Venture a ſmall fiſh to catch a great one.

Il fant hazarder un petit poiſſon pour prendre un grand. *Gall.* Butta una tardola per pigliar un luccio. *Ital.*

Venture not all in one bottom.
Nothing *venture* nothing have.

Chi non s' arriſchia non guadagna. *Ital.* Qui ne s' adventure n' à cheval ny mule. *Gall.* *Quid enim tentare nocebit?* & *Conando Græci Troja potiti ſunt.*

Where *vice* is vengeance follows.

Rarò antecedentem ſceleſtum deſeruit pede pœna claudo. Horat.

Unbidden gueſts, *&c. v.* in G.
Better be *unborn* than unbred.
Make a *virtue* of neceſſity.

Il ſavio fa della neceſſita virtu. *Ital.* Τὴν ἀναγκαίαν τύχην τρέφειν, & Ἀναγκαιοφαγεῖν. *Eraſmus* makes to be much of the ſame ſenſe. that is, to do or ſuffer that patiently which cannot well be avoided. *Levius fit patientia, Quicquid corrigere eſt nefas.* Or to do that ourſelves by an act of our own, which we ſhould otherwiſe ſhortly be compelled to do. So the *Abbies* and *Convents*, which reſigned their lands into King *Henry* the eighth's hands, made a virtue of neceſſity.

Ungirt unbleſs'd.
Better be *unmannerly* than troubleſome.
Unminded unmoned.
Uſe makes perfectneſs.

Uſus promptos facit.

Uſe legs and have legs.
Once an *uſe* and ever a cuſtom.
To borrow on *uſury* brings ſudden beggery.

Citiùs uſura currit quam Heraclitus. The pay-days recur before the creditor is aware. Of the miſchiefs of uſury I need ſay nothing, there having been two very ingenious treatiſes lately publiſhed upon that ſubject, ſufficient to convince any diſintereſted

diſintereſted perſon of the evil conſequences of a high intereſt, and the benefit that would accrue to the commonwealth in general, by the depreſſion of intereſt.

W.

NO ſafe *wading* in an unknown water.
It's not good to *wake* a ſleeping dog; or lion. *Ital.*
Good *ware* makes quick markets.

Proba merx facilè emptorem reperit. Plaut. Pœn.

When the *wares* be gone, ſhut up the ſhop windows.
One cannot live by ſelling *ware* for words.
War muſt be wag'd by waking men.
Wars brings ſcars.
No marvel if *water* be lue.

Lue, *i. e.* inclining to cold, whence comes the word lukewarm.

Foul *water* will quench fire.
Where the *water* is ſhallow no veſſel will ride.
It's a great *way* to the bottom of the ſea.
There are more *ways* to the wood than one.
The *weakeſt* muſt go to the wall.

Les mal veſtus devers le vent. *Gall.* The worſt clothed are ſtill put to the wind-ward.

Weak men had need be witty.
Wealth makes worſhip.
The *wearer* beſt knows where the ſhoe, *&c. v.* ſhoe.
Never be *weary* of well-doing.
It's hard to make a good *web* of a bottle of hay.
There goes the *wedge* where the beetle drives it.
One ill *weed* marrs a whole pot of pottage.
An ill-ſpun *weft* will out either now or eft.

Weft, *i. e.* web. This is a *Yorkſhire* Proverb.

Great *weights* hang on ſmall wires.

Tutte le gran facende ſi fanno di poca colſa. *Ital.*

Welcome is the beſt cheer.

Ξενίων δέ τε θύμος ἄριστος. *In muneribus res præſtantiſſima mens eſt. Super omnia vultus acceſſere boni.*

That that is *well* done is twice done.
Well, well, is a word of malice. *Cheſh.*

In other places, if you ſay *well, well*, they will aſk, whom you threaten.

If *well* and them cannot, then ill and them can. *Yorkſh.*
A *whet* is no let.
As good never a *whit* as never the better.
A *white* wall is a fool's paper.

Muro bianco carta da matti. *Ital.* Some put this in rhyme; He is a fool and ever ſhall, that writes his name upon a wall.

Two *w'ores* in a houſe will never agree.
A young *whore* an old ſaint.
Once a *whore* and ever a whore.

Qui ſemel ſcurra nunquam paterfamilias. Cic. Orat. *Alimando qui luſit iterum ludet.*

Wide will wear but narrow will tear.
Who ſo blind as they that *will* not ſee? *v.* in B.
Who ſo deaf as they that *will* not hear?

Il n'eſt de pire ſourd que celuy qui ne veut ouïr. *Gall.*

He that *will* not when he may, when he wills he ſhall have nay.
Nothing is impoſſible to a *willing* mind.
Will is the cauſe of woe.

They

They who cannot as they *will*, muſt will as they may; *or*, muſt do as they can.

Chi non puo fare come voglia faccia come può. *Ital. and* Chi non puo quel che vuol, quel che puo voglia. *Quoniam id fieri quad vis non poteſt, velis id quod poſſis.* Terent. Andria.

Puff not againſt the *wind.*
It is an ill *wind* blows no body profit.

A quelque choſe malheur eſt bonne. *Gall.* Misfortune is good for ſomething.

The *wind* keeps not always in one quarter.
Good *wine* need no buſh.

Al buon vino non biſogna fraſca *Ital.* A bon vin il ne faut point d' enſeigne. *Gall. Vino vendibili hederâ ſuſpenſâ nihil eſt opus.*

When the *wine* is in, the wit is out.

In Proverbium ceſſit, Sapientiam vino obumbrari. Plin. lib. 27. cap. 1. Vin dentro, ſenno fuora. *Ital.*

The ſweeteſt *wine* makes the ſharpeſt vinegar.

Vinegar, *i. e. Vinum acre.* Forte e l' aceto di vin dulce. *Ital. Corruptio optimi eſt peſſima.*

Wink at ſmall faults.
It's a hard *winter* when one wolf eats another.

This is a *French* Proverb, Mauvaiſe eſt la ſaiſon quand un loup mange l' autre.

Winter is Summer's heir.
He that paſſeth a *winter*'s day eſcapes an enemy.

This is alſo a *French* Proverb, Qui paſſe un jour d' hyver paſſe un de ſes ennemis mortels:

Winter finds out what Summer lays up.
By *wiſdom* peace, by peace plenty.

Wiſe

Wiſe men are caught in wiles.
A *wiſe* head makes a cloſe mouth.
Some are *wiſe* and ſome are otherwiſe.
Send a *wiſe* man of an errand, and ſay nothing to him.
Wiſhers and woulders are never good houſholders.
If *wiſhes* were butter-cakes, beggers might bite.
If *wiſhes* were thruſhes, beggers would eat birds.
If *wiſhes* would bide, beggers would ride.

Si ſouhaits furent vrais paſtoureaux ſeroyent rois. *Gall.* If wiſhes might prevail, ſhepherds would be Kings.

It will be long enough e're you *wiſh* your ſkin full of holes.
I never fared worſe thanwhen I *wiſh'd* for my ſupper
Wiſh in one hand and ſhit in the other, and ſee which will be full firſt.
Bought *wit* is beſt.

Duro flagello mens docetur rectiùs. Σκληρὰ δὲ μάστιξ παιδαγωγεῖ καρδίαν. *Nazianz.* Παθήματα μαθήματα, *Nocumenta documenta, Galeatum ſerò duelli pœnitet.*

Good *wits* jump.
Wit once bought is worth twice taught.
A *wonder* laſts but nine days.
A *wooll-ſeller* knows a wooll-buyer. *Yorkſh.*
A *word* is enough to the wiſe.

A buon intenditor poche parole. *Ital.* A bon entendeur il ne faut que demye parole. *Gall.* So the *Italians* ſay, A few words; we ſay, one word; and the *French* ſay, half a word is enough to the underſtanding and apprehenſive.

Many go out for *wooll* and come home ſhorn.
Words are but wind, but blows unkind.

Κεφάλαιον πρᾶγμα λόγος.

Words

Words are but ſands, It's money buys lands.
Fair *words* makes fools fain, *i. e.* glad.

Douces promeſſes obligent les fols. *Gall.* I fatti ſono maſchii, le parole femine. *Ital.* Deeds are males, words are females.

Few *words* are beſt.

Poche parole & buon regimento. *Ital.* A fool's voice is known by multitude of words. Nature hath furniſhed man with two ears and but one tongue, to ſignify, He muſt hear twice ſo much as he ſpeaks.

Fair *words* butter no parſnips.

Re opitulandum non verbis: the ſame in other terms.

Good *words* fill not a ſack.
Good *words* coſt nought.
Good *words* cool more than cold water.
Soft *words* hurt not the mouth.

Douces *or* belles paroles ne ſcorchent pas la langue. *Gall.* Soft words ſcald not the tongue.

Words have long tails; and have no tails.
Soft *words* break no bones.
Soft *words* and hard arguments.
Many *words* hurt more than ſwords.
An ill *workman* quarrels with his tools.

Meſchant ouvrier ja ne trouvera bons outils. *Gall.*

He that kills himſelf with *working* muſt be buried under the gallows.
The better *workman* the worſe huſband.

Though this be no Proverb, yet it is an obſervation generally true (the more the pity) and therefore, as I have found it, I put it down.

Account not that *work* ſlavery, That brings in penny ſavoury.

All

All *work*, and no play, makes Jack a dull boy.
The *world* was never ſo dull, but if one won't another will.
It's a great journey to the *world*'s end.
I wot well how the *world* wags, he is moſt lov'd that hath moſt bags.

Τῶν εὐτυχούντων πάντες ἐσμὲν συγγενεῖς. *Felicium multi cognati.* It was wont to be ſaid, *Ubi amici ibi opes*, but now it may (as *Eraſmus* complains) well be inverted, *Ubi opes ibi amici.*

Tread on a *worm* and it will turn.

Habet & muſca plenem. Ἔστι καὶ μυρμηκι καὶ σίρφωχολὴ. *Ineſt & formicæ & ſerpho bilis.* The meaneſt or weakeſt perſon is not to be provoked or deſpiſed. No creature ſo ſmall, weak, or contemptible, but, if it be injured and abuſed, will endeavour to revenge itſelf.

Every thing is the *worſe* for wearing.
He that *worſt* may ſtill hold the candle.

Au plus debile la chandelle a la main. *Gall.*

The *worth* of a thing is beſt known by the want.

Bien perdu bien connu, *or* Choſe perdue eſt lors continue: *Gall.* Vache ne ſçait que vaut ſa quoüe juſques a ce qu' elle l' ait perduë. The cow knows not what her tail is worth, 'till ſhe hath loſt it.

He that *wreſtles* with a turd is ſure to be beſhit, whether he fall over or under.

That is, he that contends with vile perſons will get nothing but a ſtain by it. One cannot touch pitch without being defiled.

Y.

AS ſoon goes the *young* lamb's ſkin to the market, as the old ew's.

Auſſi toſt meurt veau comme vache. *Gall.* Coſi toſto muore il capretto come capra. *Ital.*

Young

Young men think old men fools, and old men know young men to be ſo.

This is quoted by *Camden*, as a ſaying of one Doctor *Metcalf*. It is now in many people's mouths, and likely to paſs into a Proverb.

A *young* ſaint an old Devil.

De jeune Angelote vieux Diable. *Gall. A Tarteſſo ad Tartarum:*

A *young* ſerving-man an old begger.

Chi vive in corte muore à pagliaro. *Ital.*

A *young* whore an old ſaint. *v.* in W.
Young men may die, but old men muſt. *v.* in O.
If *youth* knew what age would crave, it would both get and ſave.

Proverbial Phraſes and Forms of Speech that are not intire Sentences.

A.

TO bring an *Abbey* to a Grange.

To bring a noble to nine-pence. We ſpeak it of an unthrift. Ha fatto d' una lanza una ſpina, & d' una calza una borſetta. *Ital.* He hath made of a lance a thorn, and of a pair of breeches, a purſe: parallel to ours, He hath thwitten a mill-poſt to a pudding-prick.

To commit as many *abſurdities* as a clown in eating of an egg.

Afraid of far enough. *Cheſh.*

Of that which is never likely to happen.

Afraid of him that died laſt year. *Cheſh.*

Afraid of the hatchet left the helve ſtick in's arſe. *Cheſh.*

Afraid of his own ſhadow.

More *afraid* than hurt.

They *agree* like cats and dogs.

They *agree* like harp and harrow.

This hath the ſame ſenſe with the precedent. Harp and harrow are coupled, chiefly becauſe they begin with the ſame letter.

They

They *agree* like bells, they want nothing but hanging.

He is *paied* like an *Alderman.*

The caſe is *alter'd*, quoth *Plowden.*

Edmund Plowden was an eminent common Lawyer in Queen *Elizabeth*'s time, born at *Plowden* in *Shropſhire*, of whom *Camden* gives this character, *Vitæ integritate inter homines ſuæ profeſſionis nulli ſecundus.* Elizabeth *Ann.* 1584. And Sir *Edward Cooke* calls him the Oracle of the common Law. This Proverb is uſually applied to ſuch Lawyers or others as being corrupted with larger fees ſhift ſides, and pretend the caſe is altered; ſuch as have *bovem in lingua.* Some make this the occaſion of the Proverb: *Plowden* being aſked by a neighbour of his, what remedy there was in Law againſt his neighbour for ſome hogs that had treſpaſſed his ground, anſwered, he might have very good remedy; but the other replying, that they were his hogs, Nay then neighbour (quoth he) the caſe is altered. Others more probably make this the original of it. *Plowden* being a *Roman Catholick*, ſome neighbours of his, who bare him no good will, intending to entrap him and bring him under the laſh of the Law, had taken care to dreſs up an Altar in a certain place, and provided a Layman in a Prieſt's habit, who ſhould do Maſs there at ſuch a time. And withall notice thereof was given privately to Mr. *Plowden*, who thereupon went and was preſent at the Maſs. For this he was preſently accuſed and indicted. He at firſt ſtands upon his defence and would not acknowledge the thing. Witneſſes are produced, and among the reſt one, who depoſed, that he himſelf performed the Maſs, and ſaw Mr. *Plowden* there. Saith *Plowden* to him, art thou a Prieſt then? the fellow replied, no. Why then Gentlemen (quoth he) the caſe is altered: *No Prieſt no Maſs.* Which came to be a Proverb, and continues ſtill in *Shropſhire* with this addition. *The caſe is altered (quoth* Plowden) *No Prieſt no Maſs.*

To *angle* with a ſilver hook.

Peſchar col hamo d' argento The *Italians* by this phraſe mean, to buy fiſh in the market. It is alſo a *Latin* Proverb, *Aureo hamo piſcari.* Money is the beſt bait to take all ſorts of perſons with.

If you be *angry* you may turn the buckle of your girdle behind you.

To cut large ſhives of *another* man's loaf.

To

To cut large thongs of *another* man's leather.

De alieno corio liberalis. Del cuoio d' altri ſi fanno le corregge largee. *Ital.* Il coupe large courroye de cuir d' autruy. *Gall.* It may paſs for a ſentence thus, Men cut large ſhives of others loaves. This ſhould ſeem to be alſo a *Dutch* Proverb: for *Eraſmus* ſaith, *Circumfertur apud noſtratium vulgus non abſimile huic Proverbium,* Ex alieno tergore lata ſecari lora.

To hold by the *Apron*-ſtrings.

i. e. In right of his wife.

To *anſwer* one in his own language.

Ut ſalutaris ita reſalutaberis.

A bit and a knock [*or* bob] as men feed *apes.*
Arſy verſy. Ὕστερον πρότερον.
She is one of mine *Aunts* that made mine uncle go a begging.
A pretty fellow to make an *axle-tree* for an oven. *Cheſh.*

B.

HE knows not a B from a *battledoor.*
His *back* is broad enough to bear jeſts.
My Lord *Baldwin*'s dead.

It is uſed when one tells that for news which every body knows. A *Suſſex* Proverb, but who this Lord *Baldwin* was I could not learn there.

You'll not believe he is *bald* 'till you ſee his brains.
Never a *barrel* better herring.
Bate me an ace, quoth *Bolton.*

Who this *Bolton* was I know not, neither is it worth enquiring. One of this name might happen to ſay, *Bate me an ace,* and for the coincidence of the firſt letters of theſe two words, *Bate* and *Bolton,* is grew to be a Proverb, We have many of the like original as, *v. g.* Sup *Simon,* &c. Stay, quoth *Stringer,* &c. There goes a ſtory of Queen *Elizabeth,* that being preſented with

with a Collection of *Engliſh* Proverbs, and told by the Author that it contained all the *Engliſh* Proverbs, nay, replied ſhe, *Bate me an ace, quoth Bolton:* which Proverb being inſtantly looked for happened to be wanting in his Collection.

You dare as well take a *bear* by the tooth.
If it wear a *bear* it would bite you.
Are you there with your *bears*.
To go like a *bear* to the ſtake.
He hath as many tricks as a dancing *bear*.
If that the courſe be fair, again and again quoth *Bunny* to his *bear*.
I *bear* him on my back.

That is, I remember his injuries done to me with indignation and grief, or a purpoſe of revenge.

To *bear* away the bell.
You'll ſcratch a *begger* before you die.

That is, you'll be a begger, you'll ſcratch yourſelf.

It would make a *begger* beat his bag.
I'll not hang all my *bells* on one horſe.

That is, give all to one ſon.

Better *believe* it than go where it was done to prove it.

Voglio piu toſto crederlo che andar a cercarlo. *Ital.*

The *belly* thinks the throat cut.
To have the *bent* of one's bow.
There's ne'er a *beſt* among them, as the fellow ſaid by the Fox-cubs.
Between hawk and buzzard.
To look as *big* as if he had eaten bull-beef.
He'll have the laſt word though he talk *bilk* for it.

Bilk, *i. e.* nothing. A man is ſaid to be bilked at Cribbets when he gets nothing, when he can make never a game.

Bill after helve.
He'll make nineteen bits of a *bilbery*.

Spoken of a covetous perſon.

To *bite* upon the bridle.

That is, to fare hardly, to be cut ſhort or ſuffer want, for a horſe can eat but ſlowly when the bridle is in his mouth. Or elſe it may ſignify to fret, ſwell, and diſquiet himſelf with anger. *Fræna mordere* in *Latin* hath a different ſenſe, *i. e.* to reſiſt thoſe who have us in ſubjection, as an unruly horſe gets the bridle between his teeth, and runs away with his rider, or as a dog bites the ſtaff you beat him with. *Statius* uſeth it in a contrary ſenſe, *viz.* to ſubmit to the Conqueror, and take patiently the bridle in one's mouth. *Subiit leges & fræna memordit.*

Though I be *bitten* I am not all eaten.
What a *Biſhop*'s wife? eat and drink in your gloves?
To waſh a *Blackmore* white.

Æthiopem lavare, or *dealbare*, σμήχειν ſeu λευκάνειν. Labour in vain. Parallel whereto are many other *Latin* Proverbs, as *Laterem lavare, arenas arare.*

You cannot ſay *black* is his eye [or nail.]

That is, you can find no fault in him, charge him with no crime.

Blind-man's holiday, *i. e.* twilight, almoſt quite dark.
As the *blind* man ſhot the crow.
He hath good *blood* in him if he had but groats to it.

That is, good parentage, if he had but wealth. Groats are great oatmeal of which good houſewives are wont to make black puddings.

To come *bluely* off.
He's true *blue*, he'll never ſtain.

Coventry had formerly the reputation for dying blues, inſomuch that *true blue* came to be a Proverb, to ſignify one that was always the ſame, and like himſelf.

To

To make a *bolt* or a ſhaft of a thing.
There's a *bone* for you to pick.

Egli m' ha dato un oſſo da roſegar. *Ital.*

To be *bought* and ſold in a company.
She hath *broken* her elbow at the Church-door.

Spoken of a houſe-wifely maid that grows idle after marriage.

You ſeek a *brack* where the hedge is whole.
His *brains* are addle.
His *brains* crow.
His *brains* will work without barm. *Yorkſh.*
He knows which ſide his *bread* is butter'd on.
'Twould make a horſe *break* his bridle, or a dog his halter.
One may as ſoon *break* his neck as his faſt there.
Break my head, and bring me a plaiſter.

Taglia m' il naſo & ſoppi me poi nelle orecchie. *Ital.*

Spare your *breath* [or wind] to cool your pottage.
You ſeek *breeches* of a bare-arſ'd man.

Ab aſino lanam.

His *breech* makes buttons.

This is ſaid of a man in [illegible]. The [illegible] cauſes a relaxation of the [illegible] jection. Buttons, becauſe [illegible] not unlike buttons or [illegible] they are ſo like, that they [illegible] figure they get from the [illegible]

As they *brew* e'en ſo let them bake.

Some have it, *ſo let them drink*, [illegible] ſenſe ſo. *Tute hoc intrigis tibi eandem ſententiam ut* Phorm. *Ut ſementem feciſti ita metas.*

To make a *bridge* of one's noſe.

i. e. To intercept one's trencher, cup, or the like; or to offer or pretend to do kindneſſes to one, and then paſs him by and do it to another, to lay hold upon and ſerve himſelf of that which was intended for another.

To leave one in the *briers* or ſuds.
He hath *brought* up a bird to pick out his own eyes.

Κρὶὸς τροφεῖα ἀπεῖλιοι. Tal nutre il corvo che gli cavera poi gli occhi. He brings up a raven, &c. *Ital.*

He'll bring *buckle* and thong together.
To *build* caſtles in the air.

Far caſtelli in aria. *Ital.*

He thinks every *buſh* a boggard, *i. e.* a bugbear, or phantaſm.
Buſh natural, more hair than wit.
No *butter* will ſtick to his bread.
To *buy* and ſell and live by the loſs.
To have a *breeze*, *i. e.* a gad-fly, in his breech.

Spoken of one that friſks about, and cannot reſt in a place.

The *butcher* look'd for his knife when he had it in his mouth.
His bread is *buttered* on both ſides.

i. e. He hath a plentiful eſtate: he is fat and full.

C.

I Think this is a butcher's horſe, he carries a *calf* ſo well.
His *calves* are gone down to graſs.

This is a jeer for men with over-ſlender legs.

His

His *candle* burns within the ſocket.

That is, he is an old man. Philoſophers are wont to compare man's life not ineptly to the burning of a lamp, the vital heat always preying upon the radical moiſture, which when it is quite conſumed a man dies. There is indeed a great likeneſs between life and flame, air being as neceſſary to the maintaining of the one as of the other.

If his *cap* be made of wooll.

In former times when this Proverb came firſt in uſe men generally wore caps: Hats were a thing hardly known in *England*, much leſs hats made of rabbets or beavers fur. Capping was then a great trade and ſeveral ſtatutes made about it. So that, if *his cap were made of wooll*, was as much as to ſay moſt certainly, As ſure as the clothes on his back. Dr. *Fuller*.

They may caſt their *caps* at him.

When two or more run together, and one gets ground, he that is caſt and deſpairs to overtake commonly caſts his hat after the foremoſt, and gives over the race. So that to *caſt their caps at one* is to deſpair of catching or overtaking him.

He *carries* fire in one hand and water in the other.

Alterâ manu fert aquam, alterâ ignem. Τῇ μὲν ὕδωρ φορεῖ, &c. *Plutarch.* Il porte le feu & l' eau. *Gall. Alterâ manu fert lapidem, alterâ panem oſtentat.* Plaut.

To ſet a ſpoke in one's *cart*.
To ſet the *cart* before the horſe.

Currus bovem trahit. Metter il carro inanzi aibuoi. *Ital.* La charrue va devant les boeufs. *Gall.*

The *cat*'s in the cream pot.

This is uſed when People hear a great noiſe and hubbub amongſt the good wives of the town, and know not what it means: but ſuppoſe that ſome ſad accident is happened; as that the cat is fallen into the cream-pot, or the like.

Before the *cat* can lick her ear.
You ſhall have that the *cat* left in the malt-heap.
They are not *cater-couſins*.

He hath good *cellarage.*

That *char* is char'd (as the good wife ſaid when ſhe had hang'd her huſband.)

A char in the *Northern* dialect is any particular buſineſs, affair, or charge, that I commit to or entruſt another to do. I take it to be the ſame with charge κατ' ἀποκοπήν.

To go *cheek* by jowl with one.

To *chew* the cud upon a thing.

i. e. To conſider of a thing, to revolve it in one's mind: to ruminate, which is the name of this action, is uſed in the ſame ſenſe both in *Latin* and *Engliſh.*

The *child* hath a red tongue likes its father.

Children to bed, and the gooſe to the fire.

I cannot conceive what might be the occaſion, nor what is the meaning of this ſaying. I take it to be ſenſeleſs and nugatory.

A *chip* of the old block.

Patris eſt filius. He is his father's own ſon; taken always in an ill ſenſe.

Like a *chip* in a pottage pot, doth neither good nor harm.

It goes down like *chopp'd* hay.

I'll make him know *churning* days.

To *clip* one's wings.

Pennas incidere alicui.

He hath a *cloak* for his knavery.

He is in the *cloth*-market, *i. e.* in bed.

To carry *coals* to *Newcaſtle.*

Soli lumen mutuari; cœlo ſtellas; ranæ aquam. Crocum in Ciciam, ubi ſc. maximè abundat: Noctuas Athenas. Porter de fueilles au bois. *Gall.* To carry leaves to the wood. *Alcinoo poma dare.*

To

To ſet *cock* on hoop.

This is ſpoken of a Prodigal, one that takes out the ſpigget, and lays it upon the top of the barrel, drawing out the whole veſſel without any intermiſſion.

His *cockloft* is unfurniſhed.

i. e. He wants brains. Tall men are commonly like high houſes, in which the uppermoſt room is worſt furniſhed.

To have a *colt*'s tooth in his head.

As is uſually ſpoken of an old man that's wanton and petulant.

To cut one's *comb*.

As is uſually done to cocks when gelded; to cool one's courage.

They'll *come* again, as *Goodyer*'s pigs did, *i. e.* never.
Come and welcome, go by and no quarrel.
Command your man and do it yourſelf.
Aſk my *companion* if I be a thief.

In the North they ſay, Aſk my mother if my father be a thief. Demanda al hoſto s' egl' ha buon vino. *Ital.* Aſk your hoſt if he have good wine.

To *complain* of eaſe.
To outrun the *Conſtable*.

To ſpend more than one's allowance or income.

You might be a *Conſtable* for your wit.
Cook-ruffian, able to ſcald the Devil in his feathers.
To *cool* one's courage.
He's *corn-fed*.
A friend in a *corner*.
To take *counſel* of one's pillow.

La nuict donne conſeil. *Gall. Noctu urgenda conſilia. Inde* παροιμίαν *dicitur*, ὅτι τὸ φρονεῖν τότε μάλιστα τοῖς ἀνθρώποις παραγίνεται. La notte è madre di penſieri. *Ital.* The night is the mother of thoughts.

Counſel's as good for him as a ſhoulder of mutton for a ſick horſe.

What is got in the *County* is loſt in the hundred.

What is got in the whole ſum is loſt in particular reckonings; or in general, what is got one way is loſt another.

Court holy-water.

Eau beniſte de la cour. *Gall.* Fair words and nothing elſe.

One of the *Court* but none of the Counſel.

All the *craft* is in the catching.

To ſpeak as though he would *creep* into one's mouth.

He hath never a *croſs* to bleſs himſelf withal.

i. e. No money, which hath uſually a croſs on the reverſe ſide.

To have *crotchets* in one's crown.

You look as if you was *crow*-trodden.

You look as though you would make the *crow* a pudding, *i. e.* die.

I have a *crow* to pluck with you.

You need not be ſo *cruſty*, you are not ſo hard bak'd.

Here's a great *cry* and but a little wooll, as the fellow ſaid when he ſhear'd his hogs.

Aſſai romor & poca lana. *Ital.* *Aſinum tondes.* *Parturiunt montes, &c.*

You *cry* before you're hurt.

Let her *cry*, ſhe'll piſs the leſs.

To lay down the *cudgels*.

His belly cries *cupboard*.

To *curſe* with bell, book, and candle.

To be beſide the *cuſhion*.

Aberrari à janua.

To ſtand for a *cypher*.

TO

D.

TO take a *dagger* and drown one's ſelf.
To be at *daggers* drawing.
To look as if he had ſuck'd his *dam* through a a hurdle.
To *dance* to every man's pipe or whiſtle.
To burn *day-light*.
Dead in the neſt.
To *deal* fools dole.

To deal all to others and leave nothing to himſelf.

Good to ſend on a *dead* body's errand.
To work for a dead horſe, *or*, gooſe.

To work out an old debt, or without hope of future reward. Argent receu le bras rompu. *Gall.* The wages had the arm is broken. Chi paga inanzi è ſervito indietro. *Ital.* He that pays before-hand is ſerved behind-hand. Chi paga inanzi tratto Trova il lavor mal fatto. *Ital.*

If thou hadſt the rent of *Dee-mills* thou would'ſt ſpend it. *Cheſh.*

Dee is the name of the river on which the city *Cheſter* ſtands: the mills thereon yield a great annual rent, the biggeſt of any houſes about that city.

As *demure* as if butter would not melt in his mouth.

Some add, And yet cheeſe will not choke him.

To get by a thing as *Dickſon* did by his diſtreſs.

That is, over the ſhoulders, as the vulgar uſually ſay. There is a coincidence in the firſt letters of *Dickſon* and diſtreſs: otherwiſe who this *Dickſon* was I know not.

Hold the *diſh* while I ſhed my pottage.
To lay a thing in one's *diſh*.

He

He claps his *diſh* at a wrong man's door.
To play the *Devil* in the bulmong, *i. e.* corn mingled of peaſe, tares and oats.
If the *Devil* be a vicar thou wilt be his clerk.
Do and undo, the day is long enough.
To play the *dog* in the manger, not eat yourſelf nor let any body elſe.

Ἀλλὰ τὸ τῆς κυνὸς φοιεῖς τῆς ἐν τῇ φάτνῃ καλαιειμένης ἢ ὅτε αὐτὴ τῶν κριθῶν ἔδει, ὅτε τῷ ἵππῳ δυναμένῳ φαγεῖν ἐπι τρίπει. *Lucian. Canis in præſepi.* E come il cane del ortolano, che non mangia de cauoli egli & non ne laſcia mangiar altri. *Ital.* Like the gardener's dog who cannot eat the coleworts himſelf, nor will ſuffer others.

Dogs run away with whole ſhoulders.

Not of mutton, but their own; ſpoken in deriſion of a miſer's houſe.

We *dogs* worried the hare.
To ſerve one a *dog-trick*.
It would make a *dog* doff his doublet. *Cheſh.*
A *dog*'s life, hunger and eaſe.
To *doat* more on it than a fool on his bable.
He'll not put off his *doublet* before he goes to bed, *i. e.* part with his eſtate before he die.
You need not *doubt* you are no Doctor.
A *dram* of the bottle.

This is the Seamens phraſe for a draught of brandy, wine, or ſtrong waters.

To *dream* of a dry ſummer.
One had as good be nibbled to death by *ducks*, *or*, pecked to death by a hen.
To take things in *dudgeon*, or to wear a *dudgeon*-dagger by his ſide.
To *dine* with *Duke Humphrey*.

That is, to faſt, to go without one's dinner. This *Duke Humphry* was uncle to king *Henry* the ſixth, and his Protector during his

his minority, Duke of *Glouceſter*, renowned for hoſpitality and good houſe-keeping. Thoſe were ſaid to dine with *Duke Humphry*, who walked out dinner time in the body of St. *Paul's* Church; becauſe it was believed the Duke was buried there. But (ſaith Dr. *Fuller*) that ſaying is as far from truth as they from dinner, even twenty miles off; ſeeing this the Duke was buried in the Church of St. *Albans*, to which he was a great benefactor.

She's paſt *dying* of her firſt child, *i. e.* ſhe hath had a baſtard.

E.

HE dares not for his *ears*.
To fall together by the *ears*.
In at one *ear* and out at the other.

Dentro da un orecchia & fuora dal altra. *Ital.*

To *eat* one's words.
You had as good *eat* your nails.
He could *eat* my heart with garlick.

That is, he hates me mortally. So we know ſome of the *Americans* feaſt upon the dead carcaſes of their enemies.

There's as much hold of his word as of a wet *eel* by the tail.

Ἀπ' ἀῤῥᾶς τὴν ἴγχελυν ἔχεις.

I have *eggs* on the ſpit.

I am very buſy. Eggs if they be well roaſted require much turning.

Neither good *egg* nor bird.
You come with your five *eggs* a penny, and four of them be rotten.
Set a fool to roaſt *eggs*, and a wiſe man to eat them.
An *egg* and to bed.
Give him the other half *egg* and burſt him.

To

To ſmell of *elbow*-greaſe.

Lucernam olere.

She hath broken her *elbow.*

That is, ſhe hath had a baſtard, another meaning of this phraſe ſee in the letter B, at the word *broken.*

Elden hole needs filling. *Darbyſh.*

Spoken of a lier. *Elden* hole is a deep pit in the *Peak* of *Darbyſhire* near *Caſtleton*, fathomleſs the bottom, as they would perſwade us. It is without water, and if you caſt a ſtone into it you may for a conſiderable time hear it ſtrike againſt the ſides to and again as it deſcends, each ſtroke giving a great report.

To make both *ends* meet.

To bring buckle and thong together.

To have the better *end* of the ſtaff.

He'll have *enough* one day when his mouth is full of moulds.

A ſleeveleſs *errand.*

Find you without an *excuſe* and find a hare without a muſe.

Vias novit quibus effugit Eucrates. This *Eucrates* was a miller in *Athens* who, getting ſhare in the Government, was very cunning in finding out ſhifts and pretences to excuſe himſelf from doing his duty.

I was by (quoth *Pedley*) when my *eye* was put on.

This *Pedley* was a natural fool of whom go many ſtories.

To cry with one *eye*, and laugh with the other.

F.

TO ſet a good *face* on a thing.

Faire bonne mine. *Gall.*

I think his *face* is made of a fiddle, every one that looks on him loves him.
To come a day after the *fair*.

Καλόν τῆς ἑορτῆς ἥκεις. *Poſt feſtum veniſti.* Plat. *in* Gorg.

It will be *fair* weather when the ſhrews have dined.
He pins his *faith* on another man's ſleeve.
To *fall* away from a horſe-load to a cart-load.
Fall back fall edge.
Farewell and be hang'd, friends muſt part.
Farewell froſt, Nothing got nor nothing loſt.
He thinks his *fart* as ſweet as muſk.
He *farts* frankincenſe.

This is an ancient *Greek* Proverb, Βοῦν λιβάνωλον, Self-love makes even a man's vices, infirmities, and imperfections, to pleaſe him. *Suus cuique crepitus bene olet.*

He makes a very *fart* a thunder-clap.
All the *fat*'s in the fire.
To *feather* one's neſt well.
To go to heaven in a *feather-bed*.

Non eſt è terris mollis ad aſtra via.

Better *fed* than taught.
All *fellows* at foot-ball.

If Gentlemen and Perſons ingeniouſly educated will mingle themſelves with ruſticks in their rude ſports, they muſt look for uſage like to or rather coarſer than others.

Go *fiddle* for ſhives among old wives.

Fight

Fight dog, fight bear.

Nè depugnes in alieno negotio.

To *fight* with one's own ſhadow.

Σκιαμαχεῖν. To fight with ſhadows, to be afraid of his own fancies, imagining danger where there is none.

To *fill* the mouth with empty ſpoons.
To have a *finger* in the pye.
He had a *finger* in the pyewhen he burnt his nail off.
He hath more wit in his little *finger* than thou in thy whole body.
To put one's *finger* in the fire.

Prudens in flammam nè manum injicito. Hieron. Put not you finger needleſly into the fire. Meddle not with a quarrel voluntarily wherein you need not be concerned. *Prov.* xxvi. 17.

To foul one's *fingers* with.
To have a thing at his *fingers* ends.

Scire tanquam ungues digitóſque.

His *fingers* are lime-twigs, *ſpoken of a thieviſh perſon.*
All *fire* and tough.
To come to fetch *fire.*
To go through *fire* and water to ſerve or do one good.

Probably from the two ſorts of Ordeal by fire and water.

To add fewel to the *fire.*

Oleum camino addere.

All is *fiſh* that comes to net.
You *fiſh* fair and catch a frog.
Neither *fiſh*, nor fleſh, nor good red herring.
I have other *fiſh* to fry.
By *fits* and ſtarts, as the hog piſſeth.
To give one a *flap* with the fox's tail, *i. e.* to cozen or defraud one.

He

He would *flay* a flint, or *flay* a groat, ſpoken of a covetous perſon.

To ſend one away with a *flea* in his ear.

Lo gli ho meſſo un pulce nel orecchio. *Ital.* It is not eaſy to conceive by them who have not experienced it, what a buzzing and noiſe a flea will make there.

It's the faireſt *flower* in his crown, *or* garden.

To *fly* at all game.

More *fool* than fidler.

The vicar of *fools* is his ghoſtly father.

To ſet the beſt *foot* forward.

He hath a fair *forehead* to graft on.

Better loſt than *found.*

Too *free* to be fat.

He's *free* of *Fumbler's-hall.* Spoken of a man that cannot get his wife with child.

He may e'en go write to his *friends.*

We ſay it of a man when all his hopes are gone.

To *fry* in his own greaſe.

Out of the *frying-pan* into the fire.

Cader dalla padella nelle bragie. *Ital.* Saulter de la poile & ſe jetter dans les braiſes. *Gall.* *De fumo in flammam* (which *Ammianus Marcellinus* cites as an ancient Proverb) hath the ſame ſenſe, *Evitatâ Charybdi in Scyllam incidere. Ne cinerem vitans in prunas incidas.* Εἰς τὸ πῦρ ἐκ τῆς κάπνης. *Lucian.*

You are never well *full* nor faſting.

G.

THE *gallows* groans for you.

To *gape* for a benefice.

He may go hang himſelf in his own *garters.*

All your *geeſe* are ſwans.

Suum cuique pulchrum. Ill ſuo ſoldo val tredeci danari. *Ital.* His ſhilling's worth 13 pence.

You're

You're a man among the *geeſe* when the gander is away.
What he *gets* he gets out of the fire.
To *get* over the ſhoulders.
All that you *get* you may put in your eye and ſee never the worſe.
He beſtows his *gifts* as broom doth honey.

Broom is ſo far from ſweet that it's very bitter.

I thought I would *give* him one and lend him another, *i. e.* I would be quit with him.
Give a loaf and beg a ſhive.
There's a *glimmer* in the touch-box.
Out of *God*'s bleſſing into the warm ſun.

Ab equis ad aſinos.

Go in *God*'s name, ſo ride no witches.
Go forward and fall, go backward and marr all.

A fronte præcipitium, à tergo lupi.

I'll *go* twenty miles on your errand firſt.
To give one as *good* as he brings, *or* his own.

Qui quæ vult dicit quæ non vult audiet. Teren. *Ut ſalutaris ita reſalutaberis.*

One Yate for another, *good* fellow, *v.* in O.
I am a fool, I love any thing that is *good.*
To come from little *good* to ſtark naught.

Ab equis ad aſinos. Mandrabuli in morem. Mandrabulus, finding gold mines in *Samòs,* at firſt offered and gave to *Juno* a golden ram, afterwards a ſilver one, then a ſmall one of braſs, and at laſt nothing at all.

Some *good* ſome bad, as ſheep come to the fold.

Sunt bona, ſunt quædam mediocria, ſunt mala plura Quæ legis. &c. Mart.

I'll

I'll do my *good-will*, as he ſaid that threſh'd in his cloak.

This was ſome *Scotchman*, for I have been told, that they are wont to do ſo: myſelf have ſeen them hold plough in their cloaks.

He did me as much *good* as if he had piſs'd in my pottage.
To brag of many *good-morrows*.
A *gooſe* cannot graze after him.
He hopes to eat of the *gooſe* ſhall graze on your grave
Steal my *gooſe* and ſtick me down a feather.
He cannot ſay ſhooh to a *gooſe*.
You're a pretty fellow to ride a *gooſe* a gallop through a dirty lane.
You find fault with a fat *gooſe*.
You'll be good when the *gooſe* piſſeth.
All is not *Goſpel* comes out of his mouth.
He muſt have his *grains* of allowance.
A knave or a rogue in *grain*.

That is, of a ſcarlet dye. The *Alkermes* berry, wherewith they dye ſcarlet, is called in *Greek*, κατ' ἐπιπωμασίαν, κόκκος, that is, *granum* in *Latin*, and in *Engliſh* grain.

It goeth againſt the *grain*.

The grain, *Pecten ligni*, longways the wood, as the fibres run. To go tranſverſly to theſe fibres is to go againſt the grain.

Teach your *grandame* { to grope her ducks. / to ſup ſowre milk.

Aquilam volare, Delphinum natare doce. Il ne faut apprendre aux poiſſons à nager. *Gall.* You muſt not teach fiſh to ſwim. Teach me to do that I know how to do much better than yourſelf. Teach your father to beget children. *Sus Minervam.*

He's *gray* before he's good.
To *greaſe* a fat ſow on the Arſe.

On ne doit pas à gras porceau le cul oindre. *Gall.*

To *greaſe* a man in the fiſt.

That is, to put money into his hands; to fee or bribe him.

I'll either *grind* or find.
All bring *griſt* to your mill.
To *grow* like a cow's tail, *i. e.* downwards.
He has no *guts* in his brains.

The *anfractus* of the brain, looked upon when the *Dura mater* is taken off, do much reſemble guts.

He has more *guts* than brains.
Out of *gun-ſhot*.

H.

TO be *hail* fellow well met with one.
It goes againſt the *hair*.

The hair of moſt animals lies one way, and if you ſtroke them down the way the hair lies, your hand ſlides ſmoothly down; but if you ſtroke the contrary way, the hair riſes up and reſiſts the motion of your hand.

To take a *hair* of the ſame dog.

i. e. To be drunk again the next day.

To cut the *hair*.

i. e. To divide ſo exactly as that neither part have advantage.

You *halt* before you're lame.
To make a *hand* of a thing.
To live from *hand* to mouth.

In diem vivere, or as *Perſius*, *Ex tempore vivere*.

Hand over head, as men took the *Covenant*.
Two *hands* in a diſh and one in a purſe.

To

To have his *hands* full.

I' ay aſſez à faire environ les mains. *Gall.*

I'll lay my *hand* on my half-penny e're I part with it.

To *hang* one's ears.

Demitto auriculas ut iniquæ mentis aſcellus. Horat.

They *hang* together like burs, *or* like pebbles in a halter.

To catch a *hare* with a tabret.

On ne prend le lievre au tabourin. *Gall.* One cannot catch a hare with a tabret. *Bove venari leporem.*

You muſt kiſs the *hare*'s foot, *or* the cook.

Spoken to one that comes ſo late that he hath loſt his dinner or ſupper. Why the hare's foot muſt be kiſs'd I know not; why the cook ſhould be kiſs'd there is ſome reaſon, to get ſome victuals of her.

Set the *hare*'s head againſt the gooſe giblets.

i. e. Ballance things, ſet one againſt another.

It's either a *hare* or a brake-buſh.

Γλοῖον ἢ κνῆ. *Aut navis, aut galerus.* Something if you knew what.

To be out of *harm*'s way.

Ego ero poſt principia. Terent.

To *harp* upon the ſame ſtring.

Eandem cantilenam recinere; & eâdem chordâ aberrare. Horat.

He is drinking at the *harrow* when he ſhould be following the plow.

To make a long *harveſt* of a little corn.

To hear as hogs do in *harveſt*; *or*, with your *harveſt* ears.

He is none of the *Haſtings*.

Spoken of a ſlow perſon. There is an *æquivoque* in the word *Haſtings* which is the name of a great family in *Leiceſterſhire*, which were Earls of *Huntington*. They had a fair houſe at *Aſhby de la Zeuch*, now much ruined.

Too *haſty* to be a parish Clerk.

He knows not a *hawk* from a hand-ſaw.

To be as good eat *kay* with a horſe.

To have his *head* under one's girdle.

He cannot *hear* on that ear.

He may be *heard* where he is not ſeen.

His *heart* fell down to his hoſe or heels. *Animus in pedes decidit.*

He is *heart* of oak.

Hell is broken looſe with them.

Harrow [or rake] hell, and ſcum the devil.

To *help* at a dead lift.

To throw the *helve* after the hatchet.

To be in deſpair. *Ad perditam ſecurim manubrium adjicere.*

To fiſh for a *herring*, and catch a ſprat.

To be *high* in the inſtep.

To *hit* the nail on the head.

Toucher au blanc. *Gall.* To hit the white.

To *hit* the bird on the eye.

Hobſon's choice.

A man is ſaid to have *Hobſon*'s choice, when he muſt either take what is left him, or chooſe whether he will have any part or no. This *Hobſon* was a noted Carrier in *Cambridge*, in King *James*'s time, who partly by carrying, partly by grazing, raiſed himſelf to a great eſtate, and did much good in the Town; relieving the Poor, and building a publick Conduit in the Market-place.

To make a *hog* or a dog of a thing.

To

To bring one's *hogs* to a fair market.
To *hold* with the hare and run with the hound.

Not much unlike hereto is that *Latin* one, *Duabus ſellis ſedere*, i. e. *incertarum eſſe partium, & ancipiti fide ambabus ſervire velle*, *v.* Eraſm. *Liberius Mimus* choſen into the Senate by *Cæſar*, coming to ſit down by *Cicero*, he, refuſing him, ſaid, I would take you in did we not ſit ſo cloſe [*niſi anguſtè ſederemus*] reflecting upon *Cæſar*, who choſe ſo many into the Senate that there was ſcarce room for them to ſit. *Liberus* replied, but you were wont to ſit upon two ſtools [*duabus ſellis ſedere*] meaning to be on both ſides.

He'll find ſome *hole* to creep out at.
He's all *honey* or all turd.
As *honeſt* a man as ever { brake bread. / trod on ſhoe leather.
An *honeſt* man and a good bowler.
By *hook* or by crook.

Quo jure, quâque injuriâ. Terent. Soit à droit ou à tort. *Gall.*

You'll ride on a *horſe* that was foal'd of an acron.

That is, the gallows.

They cannot ſet their *horſes* together.
He hath good ſkill in *horſe-fleſh* to buy a gooſe to ride on.
See how we apples ſwim, quoth the *horſe-turd.*
To throw the *houſe* out of the windows.

Τὰ ἐπιτήδεια πίθηκα ϑῆσαι.

He is ſo *hungry* he could eat a horſe behind the ſaddle.

I.

TO be *Jack* on both ſides.

Ἀλλοπρόσαλλος. A turn-coat, a weathercock.

To play the *Jack* with one.

To break the *ice.*

Romper'il giaccio. *Ital. Scindere glaciem.* To begin any hazardous or difficult thing.

Sick of the *idles.*

Sick of the *idle* crick, and the belly-wark in the heel.

Belly-wark, *i. e.* belly-ake. It is uſed when People complain of ſickneſs for a pretence to be idle upon no apparent cauſe,

You'll ſoon learn to ſhape *idle* a coat.

Give him an *inch* and he'll take an ell.

He hath no *ink* in his pen, *i. e.* no money in his purſe, or no wit in his head.

K.

TO lay the *key* under the threſhold.
To *kill* with kindneſs.

So the Ape is ſaid to ſtrangle her young ones by embracing and hugging them. And ſo may many be ſaid to do, who are ſtill urging their ſick friends to eat this and that and the other thing, thereby clogging their ſtomachs and adding fewel to their diſeaſes: fondly imagining, that if they eat not a while they'll preſently die.

Kim kam.

It comes by *kind*, it coſts him nothing.

A man of a ſtrange *kidney.*

Whoſoever is *King* thou'lt be his man.

I'll make one, quoth *Kirkham*, when he danc'd in his clogs.

You would *kiſs* my arſe before my breeches are down.

She had rather *kiſs* than ſpin.

Kit after kind.

A chip of the old block. Qui naiſt de geline il aime à grater. *Gall.* He that was born of a hen loves to be ſcraping.

Kit careleſs, your arſe hangs by trumps.

As very a *knave* as ever piſs'd.

Knit

Knit my dog a pair of breeches and my cat a codpiece.
He hath tied a *knot* with his tongue that he cannot untie with all his teeth. Meaning matrimony.
It's a good *knife*; it will cut butter when 'tis melted.
A good *knife*, it was made five miles beyond *Cutwell.*
You ſay true, will you ſwallow my *knife?*
It does me *Knight*'s ſervice.
He got a *knock* in the cradle.
To *know* one from a black ſheep.
To *know* one as well as a begger knows his diſh.
To *know* one no more than he does the *Pope* of *Rome.*
Better *known* than truſted.

L.

TO have nothing but one's *labour* for one's pains.

Avoir l' aller pour le venir. *Gall.* To have one's going for one's coming.

You'll go up the *ladder* to bed, *i. e.* be hang'd.
At *latter* Lammas.

Ad Græcas calendas, i. e. never. Ἐπὰν ἡμίονοι τίκτωσι. *Cùm muli pariunt.* Herodot.

Help the *lame* dog over the ſtile.
He was *lapp'd* in his mother's ſmock.
The *lapwing* cries moſt fartheſt from her neſt.
To *laugh* in one's face and cut his throat.

As bottled Ale is ſaid to do. Da una banda m' onge, da l' altra me pongè. *Ital.*

He can *laugh* and cry both in a wind.
To *laugh* in one's ſleeve.
More like the devil than St. *Laurence.*
He'll go to *Law* for the wagging of a ſtraw.

To have the *Law* in one's own hand.
She doth not *leap* an inch from a ſhrew.
To *leap* over the hedge before you come at the ſtile.
She hath broken her *leg* above the knee, *i. e.* had a baſtard.
He's on his laſt *legs.*
To have the *length* of one's foot.
To *lick* one's ſelf whole again.
To *lick* honey through a cleft ſtick.
To *lie* as faſt as a dog can lick a diſh.
That's a *lie* with a latchet, All the dogs in the towns cannot match it.
To tell a man a *lie*, and give him a reaſon for it.
To ſtand in one's own *light.*
Like me, God bleſs the example.
If the *Lion*'s ſkin cannot the Fox's ſhall.

Si leonina pellis non ſatis eſt, aſſuenda vulpina. Coudre le peau de regnard à celle du lion. *Gall.* To attempt or compaſs that by craft which we cannot obtain or effect by force. *Dolus an virtus quis in hoſte requirit.*

If he were as long as he is *lither*, he might thatch a houſe without a ladder. *Cheſh.*
To ſend by *Tom Long* the carrier.
He *looks* as if he had neither won nor loſt.

He ſtands as if he were moped, in a brown ſtudy, unconcern'd.

To *loſe* one's longing.
He'll not *loſe* { the droppings of his noſe. / the paring of his nails.

Egli ſcortarebbe un pedocchio per haverne la pelle. *Ital.* He would flay a louſe to get the ſkin. *Aquam plorat cùm lavat fundere.* Plaut.

Ware ſkins, quoth *Grubber*, when he flung the *louſe* into the fire.
There's *love* in a budget.

To

To *love* at the door and leave at the hatch.
See for your *love*, and buy for your money.
I could not get any neither for *love* nor money.
To leave one in the *lurch*.

M.

MADGE good cow gives a good pail of milk, and then kicks it down with her foot.
To correct, *or*, mend the *Magnificat*.

i. e. To correct that which is without any fault or error. *Magnificat* is the Virgin *Mary*'s hymn, *Luke* 1. So called from the firſt word of it, which is *Magnificat*. As the other hymns are called *Benedictus*, *Nunc dimittis*, *Te Deum*, &c. For the ſame reaſon. *Nodum in ſcirpo quærere.*

She's a good *maid* but for thought, word, and deed.
There are never the fewer *maids* for her.

Spoken of a woman that hath maiden children.

For my peck of *malt* ſet the kiln on fire.

This is uſed in *Cheſhire*, and the neighbouring Countries. They mean by it, I am little concerned in the thing mentioned: I care not much come on it what will.

One Lordſhip is worth all his *manners*.

There is an *æquivoque* in the word manners, which if written with an *e* ſignifies *mores*, if with an *o* *manneria*; howbeit in the pronunciation they are not diſtinguiſhed; and perhaps in writing too they ought not.

You know good *manners*, but you uſe but a few.
To miſs his *mark*.

Aberrare a ſcopo, *non attingere ſcopum*, or *extra ſcopum jaculare*.

She hath a *mark* after her mother.

That is, ſhe is her mother's own daughter. *Patris eſt filius.*

The

The gray *mare* is the better horſe.

i. e. The woman is maſter, or we ſay wears the breeches.

I'll not go before my *mare* to the market.

I'll do nothing prepoſterouſly: I'll drive my mare before me.

All is well, and the man hath his *mare* again.
Much *matter* of a wooden platter.

Δινὰ περὶ φακῆς. *Mira de lente.* A great ſtir about a thing of nothing.

One may know your *meaning* by your gaping.
You *meaſure* every one's corn by your own buſhel.

Tu miſuri gli altri col tuo paſſetto. *Ital.*

To *meaſure* his cloth by another's yard.
To bring *meat* in its mouth.
Meddle with your old ſhoes.
I'll neither *meddle* nor make, ſaid *Bill Heaps*, when he ſpill'd the butter-milk.
To *mend* as ſowre ale does in ſummer.
I cry you *mercy*, I took you for a join'd ſtool.
To ſpend his *Michaelmas* rent in *Midſummer* moon.
You'd marry a *midden* for muck.
Either by *might* or by ſleight.
I can ſee as far into a *mill-ſtone* as another man.
A *Scotch-miſt*, that will wet an *Engliſhman* to the ſkin.
Mock not (quoth *Montford*) when his wife call'd him cuckold.
To have a *month's* mind to a thing.

In ancient wills we find often mention of a month's mind, and alſo of a year's mind, and a week's mind: they were leſſer funeral ſolemnities appointed by the deceaſed at thoſe times, for the remembrance of him.

Tell

Tell me the *moon*'s made of green cheeſe.

Qui ſi cœlum ruat?

You may as ſoon ſhape a coat for the *moon*.
To make a *mountain* of a mole-hill.

Arcem ex cloaca facere, ex elephanto muſcam.

To ſpeak like a *mouſe* in a cheeſe.
Your *mouth* hath beguiled your hands.
You'ſt have his *muck* for his meat. *Yorkſh.*
He hath a good *muck-hill* at his door, *i. e.* he is rich.

N.

HE had as good eat his *nails*.
You had not your *name* for nothing.

Φιρώνυμος.

I took him *napping*, as *Moſs* took his mare.

Who this *Moſs* was is not very material to know: I ſuppoſe ſome ſuch man might find his mare dead, and taking her to be only aſleep might ſay, *Have I taken you napping?*

I'll firſt ſee thy *neck* as long as my arm.
To ſeek a *needle* in a bottle of hay.
I may ſee him *need*, but I'll not ſee him bleed.

Parents will uſually ſay this of prodigal or undutiful children; meaning, I will be content to ſee them ſuffer a little hardſhip, but not any great miſery or calamity.

As much *need* of it as he has of the pip, *or* of a cough.
Tell me *news*.
More *nice* than wiſe.
Nichils in nine pokes, *or* nooks. *Cheſh. i. e.* nothing at all.

To

To bring a *noble* to nine-pence, and nine-pence to nothing.

Il fait de ſon teſton ſix ſols. *Gall.* To bring an Abbey to a Grange.

He hath a good *noſe* to make a poor man's ſow.

Il ſeroit bon truy à pauvre homme. *Gall.*

To hold one's *noſe* to the grindſtone.
To follow one's *noſe*.
To lead one by the *noſe*.

Menar uno per il naſo. *Ital.* Τῆς ῥινὸς ἕλκεσθαι. This is an ancient *Greek* Proverb. *Eraſmus* ſaith the metaphor is taken from Buffles, who are led and guided by a ring put in one of their noſtrils, as I have often ſeen in *Italy*: ſo we in *England* are wont to lead Bears.

To put one's *noſe* out of joint.
You make his *noſe* warp.
It will be a *noſegay* to him as long as he lives.

It will ſtink in his noſtrils, ſpoken of any bad matter a man hath been engaged in.

O.

TO cut down an *Oak* and ſet up a Straw-berry.

Cavar un chiodo & piantar una cavicchia. *Ital.* To dig up a nail and plant a pin.

To have an *oar* in every man's boat.
Be good in your *office*, you'll keep the longer on.
To give one a caſt of his *office*.
He hath a good *office*, he muſt needs thrive.
To bring an *old* houſe on one's head.
To rip up *old* ſores.
To caſt up *old* ſcores.
Once at a Coronation.

Never

Never but *once* at a Wedding.
Once and uſe it not.
One yate for another, Good fellow.

They father the original of this upon a paſſage between one of the Earls of *Rutland* and a Country-fellow. The Earl riding by himſelf one day overtook a Country man, who very civilly opened him the firſt gate they came to, not knowing who the Earl was. When they came to the next gate the Earl expecting he ſhould have done the ſame again. Nay ſoft, ſaith the Country-man, *One yate for another, Good fellow.*

A man need not look in your mouth to know how *old* you are.

Facies tua computat annos.

To make *orts* of good hay.
Over ſhoes over boots.

This hath almoſt the ſame ſenſe with that, *Ad perditam ſecurim manubrium adjicere.*

A ſhive of my *own* loaf.
A pig of my *own* ſow.
To out-ſhoot a man in his *own* bow.
The black *ox* never trod on his foot.

i. e. He never knew what ſorrow or adverſity meaned.

P.

MAKE a *page* of your own age.

i. e. Do it yourſelf.

To ſtand upon one's *pantofles*.
To *paſs* the pikes.
He is pattring the Devil's *Pater-noſter*.

When one is grumbling to himſelf, and it may be curſing thoſe that have anger'd or diſpleaſed him.

To *pay* one in his own coin.

He

He is going into the *peaſe*-field, *i. e.* falling aſleep.
To be in a *peck* of troubles.
To take one a *pug* lowee.
Penny-wiſe and pound fooliſh.

1. Μέτρα ἴσαι πίσσης, ἡμίτρως μέλλει ἴσασι, *i. e. Ad menſuram picem bibunt; ſine menſura offam comedentes.* He ſpares at the ſpiggot, and foins it out at the bung-hole.

He thinks his *penny* good ſilver.
To take *pepper* in the noſe.
To take *phyſick* before one be ſick.
To *pick* a hole in a man's coat.
He knows not a *pig* from a dog.
Pigs play on the Organs.

A man ſo called at *Hog's-Norton* in *Leiceſterſhire*, or *Hock's Norton.*

Pigs fly in the air with their tails forward.
To ſhoot at a *pigeon* and kill a crow.
Not too high for the *pye*, nor too low for the crow.
If there be no remedy then welcome *Pillwall.*
To be in a merry *pin.*

Probably this might come from drinking at pins. The *Dutch*, and *Engliſh* in imitation of them, were wont to drink out of a cup marked with certain pins, and he accounted the man that could nick the pin; whereas to go above or beneath it was a forfeiture. *Dr. Fuller Eccleſ. Hiſt. lib.* 3. *p.* 17.

As ſurely as if he had *piſs'd* on a nettle.
To *piſs* in the ſame quill.
To ſtay a *piſſing*-while.
He'll *play* a ſmall game rather than ſtand out.

Aulædus ſit qui citharœdus eſſe non poteſt.

Let the *plaugh* ſtand to catch a mouſe.
To be toſt from *poſt* to pillory.
To go to *pot.*

I know

I know him not ſhould I meet him in my *pottage* diſh.
To *prate* like a parrot.
To ſay his *prayers* backward.
To be in the ſame *Predicament*.
To have his head full of *proclamations*.
Provender pricks him.
To come in *pudding* time.
Her *pulſe* beats matrimony.
To no more *purpoſe* than to beat your heels againſt the ground, *or* wind.
To as much *purpoſe* as the geeſe ſlur upon the ice. *Cheſh.*
To as much *purpoſe* as to give a gooſe hay. *Cheſh.*

Q.

TO be in a *quandary*.
To pick a *quarrel*.
He'll be *Quartermaſter* where e'er he comes.
To touch the *quick*, *or* to the quick.

R.

TO lie at *rack* and manger.
If it ſhould *rain* pottage he would want his diſh.
He is better with a *rake* than a fork, *& vice verſâ*.

Moſt men are better with a rake than a fork, more apt to pull in and ſcrape up than to give out and communicate.

No *remedy* but patience.
Set your heart at *reſt*.
You *ride* as if you went to fetch the midwife.
You ſhall *ride* an inch behind the tail.
He'll neither do *right* nor ſuffer wrong.
Give me *roaſt-meat*, and beat me with the ſpit, *or* run it in my belly.

You

You are in your *roaſt-meat* when others are in their fod.

Priuſquam mactaris excorias.

To *rob* the ſpittle
To *rob Peter* to pay *Paul.*

Il oſte à S. Pierre pour donner a S. Pol. *Gall.*

He makes *Robin Hood*'s penny-worths.

This may be uſed in a double ſenſe; either he ſells things for half their worth: *Robin Hood* afforded rich penny-worths of his plunder'd goods; or he buys things at what price he pleaſes: The owners were glad to get any thing of *Robin Hood*, who otherwiſe would have taken their goods for nothing.

To have *rods* in piſs for one.
You gather a *rod* for your own breech.

Tel porte le baſton dont à ſon regret le bat on. *Gall.* Ὃν' ἄνδρ' κακὰ τυύχει ἀνὴρ ἄλλω κακα τύχων. *Heſiod.* Ἐτὶ σαυτῷ τὴν σελήνην ἕλκυσις. *In tuum ipſius caput lunam deducis.*

Right Roger, your ſow is good mutton.
To twiſt a *rope* of ſand.

Ἐκ τῆς ψάμμυ χοινίον πλέκειν.

A *rope* and butter, if one ſlip the other may hold.
I thought I had given her *rope* enough, ſaid *Pedley*, when he hang'd his mare.
He *roſe* on his right ſide.
To give one a *Rowland* for an *Oliver.*

That is, *Quid pro quo*, to be even with one, Je lui baille-ray Guy contre Robert. *Gall.*

To *run* through thick and thin.
His ſhoes are made of *running* leather.

To

To *run* the wild gooſe chaſe.
To *row* one way and look another.

As ſkullers do, Δεξιὰν εἰς ὑπόδημα, ἀριστερὰν εἰς πυδόνιζον. *Ariſtoph. apud Suidam. Altera manu fert lapidem, panem oſtentat alterâ.* Plaut.

S.

MORE *ſacks* to the mill.
To come *ſailing* in a ſow's ear.
To ſcape a *ſcowering*.
You make me *ſcratch* where it doth nor itch.
The *ſea* complains it wants water.
That would I fain *ſee*, ſaid blind *George* of *Hollowee*.
To *ſet* up one's ſtaff.

i. e. To reſolve to abide in a place.

To *ſet* up his ſail to every wind.

Faire voile à tout vent. *Gall. Evannare ad omnem auram.* Nazianzen.

Share and ſhare like, ſome all, ſome never a whit.

Leonina Societas.

To caſt a *ſheep*'s eye at one.
To caſt an old *ſhoe* after one.
Not worth *ſhoe-buckles*.
To make a fair *ſhow* in a Country Church.
Good to fetch a *ſick* man ſorrow and a dead man woe. *Cheſh.*
To pour water into a *ſieve*.

Cribro aquam haurire.

To *ſing* the ſame ſong.

Cantilenam eandem canere. Terent. Phorm. *Crambe bis cocta.* Nothing more troubleſome and ungrateful than the ſame thing over and over.

Thou *ſingeſt* like a bird call'd a ſwine.
Sink or ſwim.
To call one *Sir* and ſomething elſe, *i. e.* Sirrah.
To ſet all at *ſix* and ſeven.
To ſit upon one's *ſkirts.*
To *ſlander* one with a matter of truth.
To *ſleep* a dog's ſleep.
Slow and ſure. *This might have been put among the Sentences.*
I *ſmell* a rat.
To drive *ſnails*: A *ſnail*'s gallop.

Teſtudineus gradus. Plaut. *Viciſtis cochleam tarditate.* Idem.

Tell me it *ſnows.*
To take a thing in *ſnuff.*
To have a *ſoft* place in his head.
Fair and *ſoftly*, as Lawyers go to Heaven.
As *ſoftly* as foot can fall.

Suſpenſos pedes ponere. Quintil. *Suſpenſo gradu ire.* Terent.

To take a wrong *ſow* by the ear.
A *ſow* to a fiddle.

Ὄνος λύρας. *Aſinus ad lyram.*

To *ſow* his wild oats.
As they *ſow* ſo let them reap.

Ut ſementem feceris ita metes.

To be tied to the *ſowre* apple-tree.

i. e. To be married to an ill huſband.

To call a *ſpade* a ſpade.
You never *ſpeak* but your mouth opens.
Spick and ſpan new.

From *ſpica* an ear of corn, and the ſpawn of fiſhes, ſaith Mr. *Howel*; but rather as I am informed by a better author; Spike

Spike is a ſort of nail, and ſpawn is a chip of a boat; ſo that it is all one as to ſay, *Every chip and nail is new.*

Spare at the *ſpicket* and let it out at the bung-hole.

E tien ſu dalla ſpina & ſpande dal coccone. *Ital.*

He hath *ſpit* his venom.
Spit in your hand and take better hold.
You would *ſpy* faults if your eyes were out.
To make one a *ſtalking*-horſe.
What *ſtarve* in a cook's-ſhop?

Endurer la ſoif aupres d' une fontaine. *Gall.* Mourir de faim aupres de meſtier. *Gall.* This may be made a ſentence by putting it imperatively. *Never ſtarve, &c.*

To go through *ſtitch* with a buſineſs.
To *ſtick* by the ribs.
He hath ſwallowed a ſtake he cannot *ſtoop*.
The more you *ſtir* the worſe you ſtink.

Μὴ κινῆ κακὸν ἢν κίνηται. *Plus fœtent ſtercora mota.* Quanto piu ſi ruga tanto piu puzza il ſtronzo. *Ital.* The more you ſtir a turd, &c.

To *ſtrain* at a gnat, and ſwallow a camel.
To *ſtumble* at a ſtraw, and leap over a block.

Theſe two Proverbs have the ſame ſenſe: the former is uſed by our Saviour. *Matth.* xxiii. 24.

When two *Sundays* meet, *i. e.* never. *Ad Græcas Calendas.*
To *ſwallow* an ox, and be chok'd with the tail.

It hath the ſame ſenſe with the two laſt ſave one.

He'll *ſwear* { through an inch board. / dagger out of ſheath. / the devil out of hell.

T.

TO thruſt his feet under another man's *table.*

Aliena vivere quadrâ.

To *take* from one's right ſide, to give to one's left.
To *take* one up before he is down.
Tell you a *tale*, and find you ears.
A *tale* of a tub.
To tell *tales* out of ſchool.
To *talk* like an Apothecary.
Totterden-ſteeple's the cauſe of *Goodwin*'s ſands.

This Proverb is uſed when an abſurd and ridiculous reaſon is given of any thing in queſtion; an account of the original whereof I find in one of Biſhop *Latimer*'s ſermons in theſe words: Mr. *Moore* was once ſent with commiſſion into *Kent*, to try out, if it might be, what was the cauſe of *Goodwin*'s ſands, and the ſhelf which ſtopped up *Sandwich* haven. Thither cometh Mr. *Moore*, and calleth all the Country before him, ſuch as were thought to be men of experience, and men that could of likelihood beſt ſatisfy him of the matter concerning the ſtopping of *Sandwich* haven. Among the reſt came in before him an old man with a white head, and one that was thought to be little leſs than an hundred years old. When Mr. *Moore* ſaw this aged man, he thought it expedient to hear him ſay his mind in this matter (for being ſo old a man, it was likely that he knew moſt in that preſence, or company.) So Mr. *Moore* called this old aged man unto him, and ſaid, Father (ſaid he) tell me if you can, what is the cauſe of the great ariſing of the ſands and ſhelves here about this haven, which ſtop it up, ſo that no ſhips can arrive here. You are the oldeſt man I can eſpy in all the company, ſo that if any man can tell any cauſe of it, you of all likelihood can ſay moſt to it, or at leaſtwiſe more than any man here aſſembled. Yea forſooth, good Mr. *Moore*, quoth this old man, for I am well nigh an hundred years old, and no man here in this company any thing near my age. Well then (quoth Mr. *Moore*) how ſay you to this matter? What think you to be the cauſe of theſe ſhelves and ſands, which ſtop up *Sandwich* haven? Forſooth Sir (quoth he) I am an old man, I think that *Tenterton*-ſteeple is the cauſe of *Goodwin*'s ſands. For I am an old man Sir (quoth he) I may remember the buildings of *Tenterton*-ſteeple, and I may remember when there was no ſteeple at all there.

there. And before that *Tenterton*-ſteeple was in building, there was no manner of talking of any flats, or ſands that ſtopped up the haven; and therefore, I think that *Tenterton*-ſteeple is the cauſe of the decay and deſtroying of *Sandwich* haven.— Thus far the Biſhop.

I'll *thank* you for the next, for this I am ſure of.
There's a *thing* in't (quoth the fellow) when he drank the diſh-clout.
I'll not pull the *thorn* out of your foot and put it into my own.
To ſtand upon *thorns*.
Thrift and he are at a fray.
When *thrift*'s in the field, he's in town.
He ſtruck at *Tib*, but down fell *Tom*.
His *tongue*'s no ſlander.
Your *tongue* runs before your wit.

This is an ancient form of Speech: I find it in *Iſocrates*'s Oration to *Demonicus*, Πολλῶν γὰρ ἡ γλῶττα πρόξενος τῆς ἀπορίας.

His *tongue* runs on wheels [or at random.]
To have a thing at one's *tongue*'s end, or at the tip of one's tongue.
Tooth and nail.

Manibus pedibúſque. Remis velíſque.

To have an aking *tooth* at one.
From *top* to toe.
Topſy turvy.
I would not *touch* him with a pair of tongs.
To it again, no body comes.

Nemo nos inſequitur aut impellit. Eraſmus è Platone; who tells us that this Proverb continues to this day in common uſe (among the *Dutch* I ſuppoſe) to ſignify, that it is free for us to ſtay upon any buſineſs [*immorari in re aliqua.*]

To drive a ſubtle *trade*.
To put one to his *trumps*.
I'll *truſt* him no farther than I can fling him; *or*, than I can *throw* a mill-ſtone.

You may *truſt* him with untold gold.
To *turn* with the wind, *or* tide.
To *turn* over a new leaf.
To *turn* cat in pan.
In the *twinkling* of an eye.
To ſtop *two* gaps with one buſh.
To ſtop *two* mouths with one morſel.

Duas linit parietes eâdem fidelia. Unicâ filiâ duos parare generos: This is a modern Proverb, but deſerves (ſaith *Eraſmus*) to be numbered amongſt the ancient ones. I find it among the *French*, D' une fille deux gendres. To get himſelf two ſons in law with one daughter.

To kill *two* flies with one flap.
To kill *two* birds with one ſhaft [*or* ſtone.]

D' une pierre faire deux coups. *Gall.* Di un' dono far duoi amici. *Ital.* To make two friends with one gift. Pigliar due colombe con una fava. *Ital.* To take two pigeons with one bean.

To carry *two* faces under one hood.

Il a une face à deux viſages. *Gall.* Due viſi ſotto una beretta. *Ital.*

To have *two* ſtrings to one bow.

Il fait bien avoir deux chordes eu ſon arc. *Gall.* This may be made a ſentence by adding to it, It is good, or ſuch like words. *Duabus ancoris fultus.*

Two hands in a diſh, and one in a purſe.
To have *thwitten* a mill poſt to a pudding-prick.
She's cured of a *tympany* with two heels.

U.

TO nouriſh a *viper* in one's boſom.

Tu ti allevi la biſcia in ſeno. *Ital.* Ὄφιν ἐν κόλπῳ, θάλπειν κύνα. Theocr. in Hodoep. *Colubrum in ſinu fovere.* Eſt apud Æſopum Apologus de ruſtico quodam in hanc rem.

Nothing

Nothing but *up* and ride?
To be *up* the Queen apple-tree.
No ſooner *up*, but the head in the Aumbrey, and noſe in the cup.

W.

A *Warrant* ſeal'd with butter.
To look to one's *water*.
To caſt *water* into the *Thames*.

Lumen ſoli mutuari, &c.

You can't ſee green cheeſe, but your teeth muſt *water*.
I'll not *wear* the wooden dagger, *i. e.* loſe my winnings.
Wear a horn and blow it not.
To come home by *weeping* croſs.

This *weeping-croſs*, which gave occaſion to this phraſe, is about two miles diſtant from the town of *Stafford*.

You may make as good muſick on a *wheel-barrow*,
Without *welt* or guard.
All ſhall be *well* and *Jack* ſhall have *Jill*.
With a *wet* finger.

Levi brachio & molli brachio.

But *when*, quoth *Kettle* to his mare? *Cheſh*.
Whiſt whiſt, I ſmell a bird's neſt.
You'll make an end of your *whiſtle* though the cart overthrow.
Whiſt and catch a mouſe.
To let leap a *whiting*.

i. e. To let ſlip an opportunity.

She's neither *wife*, widow, nor maid.
Your *wind-mill* dwindles into a nut-crack.
All this *wind* ſhakes no corn.

Either *win* the horſe or loſe the ſaddle.

Aut ter ſex aut tres teſſeræ. Ἢ τρὶς ἓξ ἢ τρεῖς κύβοι. The ancients uſed to play with three dice, ſo that thrice ſix muſt needs be the beſt, and three aces the worſt chance. They called three aces ſimply three dice, becauſe they made no more than the number of the dice. The ace ſide was left empty without any ſpot at all, becauſe to count them was no more than to count the dice. Hereupon this chance was called, *Jactus inanis*, the empty chance.

Wind and weather do thy worſt.
To go down the *wind*.
Win it and wear it.
To have one in the *wind*.
To have *wind-mills* in his head.
Keep your *wind*, *&c. v.* breath.
You may *wink* and chuſe.

Ἐυμήλῳ ἵππον. *Thrax ad Thracem compoſitus.*

He ſhews all his *wit* at once.
God ſend you more *wit*, and me more money.
You were born when *wit* was ſcant.
Your *wits* are on wooll gathering.
You have *wit* enough to drown ſhips in.
You give the *wolf* the weather to keep.

Ha dato la pecora in guardia al lupo. *Ital. Ovem lupo commiſiſti.*

To have a *wolf* by the ears.

This is alſo a Latin Proverb, *Lupum auribus tenere.* When a man hath a doubtful buſineſs in hand, which it is equally hazardous to purſue or give over; as it is to hold or let go a wolf which one hath by the ears.

To be in a *wood*.
You cannot ſee *wood* for trees.

In mari aquam quæris.

To

To make *woof* or *warp* of any buſineſs.
A *word* and a blow.
When he ſhould *work*, every finger is a thumb.
If any thing ſtay let *work* ſtay.
The *world* is well amended with him.
To have the *world* in a ſtring.
He has a *worm* in his brain.
Not *worthy* to carry his books after him.
Not *worthy* to be named the ſame day.
Not *worthy* to wipe his ſhoes.

Indignus qui illi matellam porrigat.
Diſpeream ſi tu Pyladi præſtare matellam
Dignus es, aut porcos paſcere Piritboi. Martial.

Not *worthy* to carry guts after a Bear.

Proverbial Similies, in which the Quality and Subject begin with the ſame Letter.

AS bare as a bird's arſe, *or* as the back of my hand.
As blind as a beetle or bat.

Talpâ cæcior. As blind as a mole, though indeed a mole be not abſolutely blind; but hath perfect eyes, and thoſe not covered with any membrane, as ſome have reported: but open, and to be found without ſide the head, if one ſearch diligently, otherwiſe they may eaſily eſcape one, being very ſmall and lying hid in the furr. So that it muſt be granted, that a mole ſees but obſcurely, yet ſo much as is ſufficient for her manner of living, being moſt part under ground. *Hypſæa cæcior.* This *Hypſæa* was a woman famous for her blindneſs. *Tireſia cæcior.* The fable of *Tireſias*, and how he came to be blind, is well known. *Leberide cæcior. Eſt autem Leberis exuviæ ſive ſpolium ſerpentis, in quo apparent effigies duntaxat oculorum, ac membranula quædam tenuiſſima quâ ſerpentum oculi prætegnntur.* A Beetle is thought to be blind, becauſe in the evening it will fly with its full force againſt a man's face, or any thing elſe which happens to be in its way; which other inſects, as Bees, Hornets, &c. will not do.

To bluſh like a black dog.
As bold as blind *Bayard.*
As bold as *Beauchamp.*

Of this ſirname there were many Earls of *Warwick*, amongſt whom (ſaith Dr. *Fuller*) I conceive *Thomas*, the firſt of that name, gave

gave chief occaſion to this Proverb; who in the year 1346, with one Squire and ſix archers, fought in hoſtile manner with an hundred armed men, at *Hogges* in *Normandy*, and overthrew them, ſlaying ſixty *Normans*, and giving the whole fleet means to land.

As briſk as a body louſe.
As buſy as a bee.
As clear as chryſtal.
As cold as charity.
As common as *Coleman* hedge.
As coy as *Croker*'s mare.
As cunning as *Craddock*, *&c.*
As dead as a door nail.
As dull as dun in the mire.
To feed like a farmer, *or* freeholder.
As fine as five pence.
As fit as a fiddle.
As flat as a flounder.
As grave as an old gate poſt.
As hard as horn.
As high as three horſe-loaves.
As high as a hog all but the briſtles.

Spoken of a dwarf in deriſion.

As hungry as a hawk, *or* horſe.
As kind as a kite, all you cannot eat you'll hide.
As lazy as *Ludlam*'s dog, that lean'd his head againſt a wall to bark.
As mad as a *March* hare.

Fœnum habet in cornu.

As merry as the maids.
As nice as a nun's hen.
As pert as a Pearmonger's mare.
As plain as a pack-ſaddle, *or* a pike-ſtaff.
As plump as a partridge,
As proud as a peacock.
As ſeaſonable as ſnow in ſummer.
As ſoft as ſilk.

As

As true as a turtle to her mate.
As warm as wooll.
As wiſe as *Waltham*'s calf, that ran nine miles to ſuck a bull.
As wiſe as a wiſp, *or* woodcock.
As welcome as water into a ſhip, *or*, into one's ſhoes.
As weak as water.

Others.

AS angry as a waſp.
As bald as a coot.
As bare as the back of my hand.
As bitter as gall. *Ipſa bile amariora.*
As black as a coal; as a crow or raven; as the Devil, as jet, as ink, as ſoot.
As buſy as a hen with one chicken.
As buſy as a good wife at oven; and neither meal nor dough.
He's like a cat, fling him which way you will he'll light on his legs.
She's like a cat, ſhe'll play with her own tail.
He claws it as *Clayton* claw'd the pudding, when he eat bag and all.
As clear as a bell.

Spoken principally of a voice or ſound without any jarring or harſhneſs.

A clear as the Sun.
As comfortable as matrimony.
It becomes him as well as a ſow doth a cart-ſaddle.
As crowſe as a new-waſhen louſe.

This is a *Scotch* and *Northern* Proverb. Crowſe ſignifies briſk, lively.

As dark as pitch.

Blackneſs is the colour of darkneſs.

As

As dead as a Herring.

A Herring is ſaid to die immediately after it is taken out of its element the water; that it dies very ſuddenly myſelf can witneſs: ſo likewiſe do Pilchards, Shads, and the reſt of that tribe.

As dear as two eggs a penny.
As like a dock as a daiſy.

That is, very unlike.

As dizzy as a gooſe.
As drunk as a beggar.

This Proverb begins now to be diſuſed, and inſtead of it people are ready to ſay, As drunk as a Lord: ſo much hath that vice (the more is the pity) prevailed among the Nobility and Gentry of late years.

As dry as a bone.
As dull as a beetle.
As dun as a mouſe.
As eaſy as piſſing a bed, as to lick a diſh.
As falſe as a Scot.

I hope that nation generally deſerves not ſuch an imputation; and could wiſh that we *Engliſhmen* were leſs partial to ourſelves, and cenſorious of our neighbours.

As fair as Lady *Done*. *Cheſh.*

The *Done*'s were a great family in *Cheſhire*, living at *Utkinton* by the foreſt ſide: Nurſes uſe there to call their children ſo if girls, if boys Earls of *Derby*.

As faſt as hops.
As fat as butter, as a Fool, as a hen in the forehead.
To feed like a freeholder of *Macklesfield*, who hath neither corn nor hay at *Michaelmas*. *Cheſh.*

This *Macklesfield* or *Maxfield*, is a ſmall market town and borough in *Cheſhire*.

As

As fierce as a goose.
As fine [or proud] as a Lord's baſtard.
As fit as a pudding for a Friar's mouth.
As fit as a ſhoulder of mutton for a ſick horſe.
As flattering or fawning as a ſpaniel.
As fond of it as an Ape of a whip and a bell.
To follow one like a St. *Anthony*'s pig.

It is applicable to ſuch as have ſervile ſaleable ſouls, who for a ſmall reward will lacquay it many miles, being more officious and aſſiduous in their attendance than their patrons deſire. St. *Anthony* is notoriouſly known to be the patron of Hogs, having a pig for his page in all pictures, I am not ſo well read in his legend as to give the reaſon of it; but I dare ſay, there is no good one.

As freely as St. *Robert* gave his cow.

This *Robert* was a *Knareburgh* Saint, and the old women there can ſtill tell you the legend of the cow.

As hollow as a gun; as a kex.

A Kex is a dried ſtalk of Hemlock or of wild Cicely.

As free as a blind man is of his eye.
As free as an Ape is of his tail.
As free as a dead horſe is of farts.
As freſh as a roſe in *June*.
As full as an egg is of meat.

E pieno quanto un novo. *Ital.*

As full as a piper's bag; as a tick.
As full as a toad is of poiſon.
As full as a Jade, quoth the Bride.
As gant as a grey-hound.
As glad as a fowl of a fair day.
To go like a cat upon a hot bake-ſtone.
To go out like a candle in a ſnuff.
As good as *George* of *Green*.

This *George* of *Green* was that famous *Pindar* of *Wakefield* who fought

fought with *Robin Hood* and little *John* both together, and got the better of them, as the old ballad tells us.

As good as goose-skins that never man had enough of. *Cheſh.*
As good as ever flew in the air.
As good as ever went endways.
As good as ever the ground went upon.
As good as ever water wet.
As good as ever twang'd.
As good as any between *Bagſhot* and *Baw-waw.*

There is but the breadth of a ſtreet between theſe two.

As greedy as a dog.
As green as graſs; as a leek.
As hail as a roch, Fiſh whole.

E ſano come un peſce. *Ital.*

As hard-hearted as a *Scot* of *Scotland:*
As haſty as a ſheep, ſo ſoon as the tail is up the turd is out.
To hold up his head like a ſteed of ten pounds.
As hot as a toaſt.
To hug one as the Devil hugs a witch.
As hungry as a Church-mouſe.
As innocent as a Devil of two years old.
A conſcience as large as a ſhipman's hoſe.
As lawleſs as a Town-bull.
As lazy as the tinker who laid down his budget to fart.
As lean as a rake.
To leap like a cock at a black-berry.

Spoken of one that deſires and endeavours to do harm but cannot.

As lecherous as a he-goat.

As light as a fly.
To lick it up like *Lim* hay. *Cheſh.*

Lim is a village on the river *Merſey* that parts *Cheſhire* and *Lancaſhire*, where the beſt hay is gotten.

As like his own father as ever he can look.
As like one as if he had been ſpit out of his mouth.
As like as an apple to an oyſter.
As like as four-pence to a groat.
As like as nine-pence to nothing.
No more like than chalk and cheeſe.
To look like the picture of ill luck.
To look like a ſtrain'd hair in a can. *Cheſh.*
To look like a drown'd mouſe.
To look like a dog that hath loſt his tail.
To look as if he had eaten his bed-ſtraw.
To look on one as the Devil looks over *Lincoln.*

Some refer this to *Lincoln*-minſter, over which when firſt finiſhed the Devil is ſuppoſed to have looked with a torve and terrick countenance, as envying mens coſtly devotion, ſaith Dr. *Fuller*; but more probable it is that it took its riſe from a ſmall image of the Devil ſtanding on the top of *Lincoln* College in *Oxford.*

As loud as a horn.
To love it as a cat loves muſtard.
To love it as the Devil loves holy water.
To love it as a dog loves a whip.
As good luck as had the cow, that ſtuck herſelf with her own horn.
As good luck as the louſy calf, that lived all winter and died in the ſummer.
As melancholy as a gib'd cat.
As merry as cup and can.
As merry as a cricket.
As mild [or gentle] as a lamb.
As natural to him as milk to a calf.
As neceſſary as a ſow among young children.
As nimble as an Eel.

As

As nimble as a cow in a cage.
As nimble as a new gelt dog.
As old as *Charing-Croſs.*
As plain as the noſe on a man's face.
As poor as *Job.*

This ſimilitude runs through moſt Languages. In the Univerſity of *Cambridge* the young Scholars are wont to call chiding Jobbing.

As proud as a cock on his own dunghill.
As proud as an Apothecary.
To quake like an Aſpen leaf.
To quake like an oven.
He's like a Rabbet, fat and lean in twenty-four hours.
As red as a cherry; as a petticoat.
As rich as a new ſhorn ſheep.
As right as a ram's horn; as my leg.
As rotten as a turd.
As rough as a tinker's budget.
As ſafe as a mouſe in a cheeſe; in a malt-heap.
As ſafe as a crow in a gutter.
As ſafe as a thief in a mill.
As ſcabb'd as a cuckow.
To ſcold like a cut-purſe; like a wych-waller. *Cheſh.*

That is, a boiler of Salt: Wych-houſes are Salt-houſes, and walling is boiling.

To ſcorn a thing as a dog ſcorns a tripe.
As ſharp as a thorn, as a raſor, as vinegar.
Aceto acrius.
As much ſibb'd as ſieve and ridder, that grew in the ſame wood together.

Sibb'd, that is, a kin: In *Suffolk* the banes of matrimony are called *Sibberidge.*

As ſick as a cuſhion.
She ſimpers like a bride on her wedding day.

She ſimpers like a riven diſh.
She ſimpers like a furmity kettle.
To ſit like a frog on a chopping block.
As ſlender in the middle as a cow in the waiſt.
As ſlippery as an Eel.
As ſmooth as a carpet. *Spoken of good way.*
As ſoftly as foot can fall.
As ſound as a trout.
As ſoure as verjuce.
As ſpruce as an onion.
To ſtink like a poll cat.
As ſtrait as an arrow.
As ſtrait as the back-bone of a herring.
Thou'lt ſtrip it as *Slack* ſtripp'd the cat, when he pull'd her out of the churn.
As ſtrong as muſtard.
To ſtrut like a crow in a gutter.
As ſure as a gun [or as death.]
As ſure as check, or *Exchequer* pay.

This was a Proverb in Queen *Elizabeth*'s time; the credit of the *Exchequer* beginning in and determining with her reign, ſaith Dr. *Fuller*.

As ſure [or as round] as a Jugler's box.
As ſure as a louſe in boſom. *Cheſh.*
As ſure as a louſe in *Pomfret*. *Yorkſh.*
As ſure as the coat's on one's back.
As ſurly as a Butcher's dog.
As ſweet as honey, or as a nut.
As tall as a May-pole.
As tender as a chicken.
As tender as a parſon's leman, *i. e.* whore.
As tender as *Parnell* that broke her finger in a poſſet-curd.
As teſty as an old cook.
As tough as whitleather.
As true as God is in heaven.
As true as ſteel.

As

As warm as a mouſe in a churn.
As wanton as a calf with two dams.
As welcome as *Hopkin*, that came to Jail over night and was hang'd the next morning.
As white as the driven ſnow.
As wild as a buck.
As wily as a fox.
As much wit as three folks, two fools and a mad man. *Cheſh.*
As well worth it as a thief is worth a rope.
Like *Goodyer's* pig, never well but when he is doing miſchief. *Cheſh.*
He ſtands like *Mumphazard*, who was hanged for ſaying nothing. *Cheſh.*
Like the parſon of *Saddleworth*, who could read in no book but his own. *Cheſh.*
To come home like the parſon's cow with a calf at her foot. *Cheſh.*
To uſe one like a Jew.

This poor nation was intolerably abuſed by the *Engliſh*, while they lived in this land, eſpecially at *London* on *Shrove-Tueſday*. Thus it came to paſs, which God frequently foretold, that they ſhould become a bye-word and a reproach among all nations. Dr. *Fuller*.

He's like a ſwine, he'll ne'er do good while he lives.
Undone as a man would undo an oyſter.
He feeds like a boar in a frank.
He's like a bag-pipe, he never talks till his belly be full.
Like *Hunt's* dog, that will neither go to Church nor ſtay at home.
She goes as if ſhe cracked nuts with her tail.
As wilful as a pig, he'll neither lead nor drive.
As honeſt a man as any in the cards (when all the kings are out.)
As good as ever drove top over til'd houſe.
You been like *Smithwick*, either clem'd or borſten. *Cheſh.*

Proverbial Rhymes and old Saws.

THE crab of the wood is ſawce very good
For the crab of the ſea.
But the wood of the crab is ſawce for a drab,
That will not her huſband obey.

Snow is white and lies in the dike,
And every man lets it lie:
Pepper is black and hath a good ſmack,
And every man doth it buy.

Alba liguſtra cadunt, vaccinia nigra leguntur. Virg.

My horſe piſſeth whey, my man piſſeth amber;
My horſe is for my way, my man is for my chamber.

The higher the plum-tree, the riper the plum.
The richer the cobler, the blacker his thumb.

When *Adam* delv'd and *Eve* ſpan,
Where was then the gentleman:
Upſtart a churl and gathered good,
And thence did ſpring our gentle blood.

Le robbe fanno il primo ſangue. *Ital.*

With

– With a red man read thy read;
With a brown man break thy bread;
At a pale man draw thy knife;
From a black man keep thy wife.

– Bounce buckram, velvet's dear,
Chriſtmas comes but once a year;
And when it comes it brings good chear,
But when its gone its never the near.

– He that buys land buys many ſtones;
He that buys fleſh buys many bones:
He that buys eggs buys many ſhells,
But he that buys good Ale buys nothing elſe.

– *Jack Sprat* he loved no fat, and his wife ſhe loved no lean:
And yet betwixt them both they lick'd the platters clean.

– He that hath it and will not keep it,
He that wants it and will not ſeek it,
He that drinks and is not dry,
Shall want money as well as I.

The third of *November* the Duke of *Vendoſme* paſt the water,
The fourth of *November* the Queen had a daughter,
The fifth of *November* we 'ſcap'd a great ſlaughter,
And the ſixth of *November* was the next day after.

– A man of words and not of deeds,
Is like a garden full of weeds.

Friday's hair and Sunday's horn,
Goes to the D'ule on Monday morn.

Our fathers, which were wondrous wiſe,
Did waſh their throats, before they waſh'd their eyes.

— When thou doſt hear a toll or knell,
Then think upon thy paſſing bell.

— If Fortune favour I may have her, for I go about her;
If Fortune fail you may kiſs her tail, and go without her.

A red beard and a black head,
Catch him with a good trick and take him dead.

He that hath plenty of good ſhall have more;
He that hath but little he ſhall have leſs;
And he that hath right nought, right nought ſhall poſſeſs.

Cardinal *Wolſey.*

— A whip for a fool, and a rod for a ſchool,
Is always in good ſeaſon.

Will. Summers.

A halter and a rope for him that will be Pope,
Without all right or reaſon.

The ſhape of a good Greyhound.

— A head like a ſnake, a neck like a drake,
A back like a beam, a belly like a bream,
A foot like a cat, a tail like a rat.

Punch Cole, cut candle, ſet brand on end,
Neither good houſewife, nor good houſewife's friend.

Alum ſi ſit ſtalum non eſt malum.
Beerum ſi ſit cleerum eſt ſyncerum.

If

If one knew how good it were,
To eat a hen in Janivere;
Had he twenty in the flock,
He'd leave but one to go with the cock.

Children pick up words as pigeons peaſe,
And utter them again as God ſhall pleaſe.

Deux ace *non poſſunt* & ſix cinque *ſolvere nolunt*
Omnibus eſt notum quater trois *ſolvere totum.*

As a man lives ſo ſhall he die,
As a tree falls ſo ſhall it lie.

Ægrotat Dæmon monachus tunc eſſe volebat:
Dæmon convaluit Dæmon ut ante fuit.

The Devil was ſick, the Devil a monk would be;
The Devil was well, the Devil a monk was he.

Thither as I would go I can go late,
Thither as I would not go I know not the gate.

No more morter no more brick,
A cunning knave has a cunning trick.

Tobacco hic { If a man be well it will make him ſick
Will make a man well if he be ſick.

Per ander ſalvo per ill mondo biſogna havere occhio di Falcone, orecchie di Aſino, viſo di Scimia, parole di Mercante, ſpalle di Camelo, bocca di Porco, gambe di Cervo. Ital.

To travel ſafely through the world a man muſt have a Falcon's eye, an Aſs's ears, an Ape's face, a

Merchant's words, a Camel's back, a Hog's mouth, and a Hart's legs.

It would make a man ſcratch where it doth not itch,
To ſee a man live poor to die rich.

Eſt furor haud dubius ſimul & manifeſta phreneſis,
Ut locuples moriaris egenti vivere fato. Juvenal.

Out of Dr. Fuller's Worthies *of* England, *ſuch as are not entered already in the Catalogues.*

Barkſhire.

THE *Vicar of* Bray *will be Vicar of* Bray *ſtill.*

Bray is a village well known in *Barkſhire*, the vivacious Vicar whereof living under King *Henry* the eighth, King *Edward* the ſixth, Queen *Mary*, and Queen *Elizabeth*: was firſt a Papiſt, then a Proteſtant, then a Papiſt, then a Proteſtant again. This Vicar being taxed by one for being a turn-coat, not ſo (ſaid he) for I always kept my principle; which is this, to live and die *Vicar* of Bray.

Bedfordſhire.

AS *plain as* Dunſtable *road.*

It is applied to things plain and ſimple, without either welt or guard to adorn them; as alſo to matters eaſy and obvious to be found out without any difficulty or direction. Such this road being broad and beaten, as the confluence of many leading to *London* from the North and North-weſt-parts of this land. I conceive beſides this, there is an alluſion to the firſt ſyllable of this name *Dunſtable*, for there are other roads in *England* as broad, plain, and well beaten at this.

As

As crooked as Crawley *brook.*

This is a nameleſs brook ariſing about *Woburn*, running by *Crawling*, and falling immediately into the *Ouſe*, a river more crooked and *Meandrous* than it, running above eighty miles, in eighteen by land.

The Bailiff *of* Bedford *is coming.*

The *Ouſe* or *Bedford* river is ſo called in *Cambridgeſhire*, becauſe when ſwoln with rain, &c. in the winter time it arreſts the *Iſle* of *Ely* with an inundation, bringing down ſuddenly abundance of water.

Buckinghamſhire.

BUckinghamſhire *bread and beef.*

The former as *fine*, the latter as fat in this, as in any other County.

Here if you beat a buſh, it is odds you'll ſtart a thief.

No doubt there was juſt occaſion for this Proverb at the original thereof, which then contained a ſatyrical truth, proportioned to the place before it was reformed: whereof thus our great Antiquary. *It was altogether unpaſſable in times paſt by reaſon of trees, until* Leofſtane, *Abbot of St.* Albans, *did cut them down, becauſe they yielded a place of refuge for thieves.* But this Proverb is now antiquated, as to the truth thereof; *Buckinghamſhire* affording as many maiden Aſſizes as any County of equal populouſneſs.

Cambridgeſhire.

C*Antabrigia petit æquales*, or *æqualia.*

That is (as Dr. *Fuller* expounds it) either in reſpect of their Commons; all of the ſame meſs have equal ſhare: or in reſpect of extraordinaries, they are all ἰσοσύμβολοι, club alike: or in reſpect of Degree, all of the ſame degree are *fellows well met.* The ſame degree levels, although of different age.

Cambridgeſhire

Cambridgeſhire *Camels.*

I look upon this as a nick-name groundleſly faſtened on this country-men, perhaps becauſe the three firſt letters are the ſame in *Cambridge* and *Camel.* I doubt whether it had any reſpect to the Fen-men ſtalking upon their ſtilts, who then in the apparent length of their legs do ſomething reſemble that beaſt.

An Henry-ſophiſter.

So they are called, who, after four years ſtanding in the Univerſity, ſtay themſelves from commencing Batchelors of Arts, to render them in ſome Colleges more capable of preferment.

That tradition is ſenſeleſs (and inconſiſtent with his Princely magnificence) of ſuch who fancy that King *Henry* the eighth, coming to *Cambridge*, ſtaid all the Sophiſters a year, who expected that a year of grace ſhould have been given to them. More probable it is, that becauſe that King is commonly conceived of great ſtrength and ſtature, that theſe *Sophiſtæ Henriciani* were elder and bigger than others. The truth is this, in the reign of King *Henry* the eighth, after the deſtruction of monaſteries, learning was at a loſs; and the Univerſity (thanks be unto God more ſcared than hurt) ſtood at a gaze what would become of her. Hereupon many ſtudents ſtaid themſelves *two*, *three*, ſome *four* years; as who would ſee, how their degrees (before they took them) would be rewarded and maintained.

Twittle twattle, drink up your poſſet-drink.

This Proverb had its original in *Cambridge*, and is ſcarce known elſewhere.

Cheſhire.

CHeſhire *chief of men.*

It ſeems the Ceſtrians have formerly been renowned for their valour. *v. Fuller.*

She hath given Lawton *gate a clap.*

Spoken of one got with child, and going to *London* to conceal it. *Lawton* is in the way to *London* from ſeveral parts of *Cheſhire.*

Better wed over the Mixon *than over the* Moor.

That is, hard by or at home, the *Mixon* being that heap of compoſt

compoſt which lies in the yards of good huſbands, than far off or from *London*. The road from *Cheſter* leading to *London* over ſome part of the Moor-lands in *Staffordſhire*, the meaning is, the gentry in *Cheſhire* find it more profitable to match within their own County, than to bring a bride out of other ſhires. 1. Becauſe better acquainted with her birth and breeding. 2. Becauſe though her portion may chance to be leſs to maintain her, ſuch intermarriages in this County have been obſerved both a prolonger of worſhipful families, and the preſerver of amity between them.

Every man cannot be vicar of Bowden.

Bowden, it ſeems, is one of the greateſt livings near *Cheſter*, otherwiſe doubtleſs there are many greater Church preferments in *Cheſhire*.

The Mayor of Altringham *lies in bed while his breeches are mending.*

The Mayor of Altringham, *and the Mayor of* Over, *The one is a thatcher, the other a dauber.*

Theſe are two petty Corporations whoſe poverty makes them ridiculous to their neighbours.

Stopford *law, no ſtake no draw.*
Neither in Cheſhire *nor* Chawbent.

That is, neither in *Kent* nor *Chriſtendom*. *Chawbent* is a town in *Lancaſhire*.

The Conſtable of Oppenſhaw *ſets beggers in Stocks at* Mancheſter.

He feeds like a Freeholder of Maxfield [*or* Macklesfield,] *who hath neither corn nor hay at* Michaelmas.

Maxfield is a market town and borough of good account in this County, where they drive a great trade of making and ſelling buttons. When this came to be a Proverb, it ſhould ſeem the inhabitants were poorer or worſe huſbands than now they are.

Maxfield *meaſure heap and thrutch*, i. e. *thruſt*.
Cornwall.

Cornwall.

BY Tre, Pol, *and* Pen,
You ſhall know the Corniſh *men.*

Theſe three words are the Dictionary of ſuch firnames as are originally *Corniſh*; and though Nouns in ſenſe, I may fitly term them Prepoſitions.

1. *Tre.*	ſignifieth	a *Town.*	Hence *Tre-ſiry, Tre-lawney, Tre-vanion,* &c.
2. *Pol.*		an *Head.*	Hence *Pol-wheel.*
3. *Pen.*		a *Top.*	Hence *Pentire, Pen-roſt, Pen-kevil,* &c.

To give one a Corniſh *Hug.*

The *Corniſh* are maſters of the Art of wreſtling. Their hug is a cunning cloſe with their fellow combatants, the fruit whereof is his fair fall or foil at the leaſt. It is figuratively applicable to the deceitful dealing of ſuch, who ſecretly deſign their overthrow whom they openly embrace.

Hengſten *down well ywrought,*
Is worth London *town dear yhought.*

In reſpect of the great quantity of tin to be found there under ground. Though the gainful plenty of metal, this place formerly afforded, is now fallen to a ſcant-ſaving ſcarcity. As for the Diamonds which Dr. *Fuller* fancieth may be found there, I believe they would be little worth.

He is to be ſummoned before the Mayor of Halgaver.

This is a joculary and imaginary court, wherewith men make merriment to themſelves, preſenting ſuch perſons who go ſlovenly in their attire: where judgment in formal terms is given againſt them, and executed more to the *ſcorn* than *hurt* of the perſons.

When Dudman *and* Ram-head *meet.*

Theſe are two fore-lands, well known to ſailors, nigh twenty miles aſunder, and the Proverb paſſeth for the *Periphraſis* of an impoſſibility.

He

He doth ſail into Cornwall *without a bark.*

This is an *Italian* Proverb, where it paſſeth for a deſcription (or deriſion rather) of ſuch a man as is wronged by his wife's diſloyalty. The wit of it conſiſts in the alluſion to the word Horn.

Cumberland.

IF Skiddaw *hath a cap,*
Scruffel *wots full well of that.*

Theſe are two neighbour hills, the one in this County, the other in *Annandale* in *Scotland:* if the former be capp'd with clouds and foggy miſts, it will not be long e're rain falls on the other. It is ſpoken of ſuch who muſt expect to ſympathize in their ſufferings, by reaſon of the vicinity of their habitations.

Skiddaw, Lauvellin, *and* Caſticand,
Are the higheſt hills in all England.

I know not how to reconcile this rhyme with another mentioned by the ſame Author, *Camden. Britan.* in *Lancaſhire.*

Ingleborough, Pendle, *and* Penigent,
Are the higheſt hills between Scotland *and* Trent.

Unleſs it be, that the later ternary are higheſt in *Yorkſhire* mens account; the former in *Cumberland* mens account: every County being given to magnify (not to ſay altify) their own things.

Devonſhire.

TO Devonſhire *or* Denſhire *land.*

That is, to pare off the ſurface or top-turf thereof, and to lay it upon heaps and burn it: which aſhes are a marvellous improvement to battle barren land, by reaſon of the fixt ſalt which they contain. This courſe they take with their barren ſpungy healthy land in many Counties of *England*, and call it *Denſhiring*. Land ſo uſed will bear two or three good crops of corn, and then muſt be thrown down again.

A Plymouth *cloak.*

That is, a *cane* or *ſtaff*; whereof this is the occaſion. Many a man of good extraction, coming home from far voyages, may chance

chance to land here, and, being out of ſorts, is unable for the preſent time and place to recruit himſelf with clothes. Here (if not friendly provided) they make the next wood their Draper's ſhop, where a ſtaff cut out ſerves them for a covering. For we uſe when we walk in *cuerpo* to carry a ſtaff in our hands, but none when in a cloak.

He may remove Mort-ſtone.

There is a bay in this County called *Morts-bay*, but the harbour in the entrance thereof is ſtopp'd with a huge rock, called *Moreſtone*; and the people merrily ſay, none can remove it but ſuch as are maſters of their wives.

Firſt hang and draw.
Then hear the cauſe by Lidford *law.*

Lidford is a little and poor (but ancient) Corporation in this County with very large privileges, where a Court of *Stanneris* was formerly kept. This libellous Proverb would ſuggeſt unto us, as if the Townſmen thereof (generally mean perſons) were unable to manage their own liberties with neceſſary diſcretion, adminiſtring prepoſterous and preproperous juſtice.

Dorſetſhire.

As much a kin as Lenſon-hill *to* Pilſen-pin.

That is, *no kin at all.* It is ſpoken of ſuch who have vicinity of habitation or neighbourhood, without the leaſt degree of conſanguinity, or affinity betwixt them. For theſe are two high hills, the firſt wholly, the other partly in the Pariſh of *Broad Windſor*. Yet the ſea men make the neareſt relation between them, calling the one the *cow*, the other the *calf*: in which forms it ſeems they appear firſt to their fancies, being eminent ſea-marks.

Stabbed with a Byrdport *dagger.*

That is, *hanged.* The beſt if not the moſt hemp (for the quantity of ground) growing about *Byrdport*, a market town in this County. And hence it is that there is an ancient ſtatute (though now diſuſed and neglected) that the cable ropes for the Navy-royal were to be made thereabouts.

Dorſetſhire

Dorſetſhire *Dorſers.*

Dorſers are *peds* or *paniers* carried on the backs of horſes, on which Higlers uſe to ride and carry their commodities. It ſeems this homely, but moſt uſeful inſtrument, was either firſt found out, or is the moſt generally uſed in this County; where *fiſh-jobbers* bring up their fiſh in ſuch contrivances, above an hundred miles from *Lime* to *London.*

Eſſex.

ESSEX *Stiles.*

See the Catalogue of Sentences.

Eſſex *Calves.*

This Country produceth calves of the *fatteſt, faireſt,* and *fineſt* fleſh in *England,* and conſequently in all *Europe.* Sure it is that a *Cumberland Cow* may be bought for the price of an *Eſſex calf* at the beginning of the year. Let me add, that it argues the goodneſs of fleſh in this County, and that great gain was got formerly by the ſale thereof, becauſe that ſo many ſtately Monuments were erected therein anciently for Butchers, inſcribed *Carnifices* in their Epitaphs in *Cogſhall, Chelmsford,* and elſewhere, made with marble, inlaid with braſs, befitting (ſaith my Author) a more eminent man: whereby it appears, that thoſe of that trade have in that County been richer (or at leaſt prouder) than in other places.

As valiant as an Eſſex *lion,* i. e. *a calf.*
The Weavers beef of Colcheſter.

That is, *ſprats,* caught hereabouts, and brought hither in incredible abundance, whereon the poor Weavers (numerous in this Town) make much of their repaſt, cutting rands, rumps, ſurloins, chines, out of them, as he goes on.

Jeering Cogſhall.

This is no Proverb: but an ignominious Epithet faſtened on this place by their neighbours, which, as I hope they do not glory in, ſo I believe they are not guilty of. Other towns in this Country have had the like abuſive Epithets. I remember a rhyme which was in common uſe formerly of ſome towns, not far diſtant the one from the other.

Braintree

Braintree *for the pure, and* Bocking *for the poor;*
Cogſhall *for the jeering Town, and* Kelvedon *for the whore.*

Gloceſterſhire.

AS ſure as God's in Gloceſterſhire.

This is a fooliſh and profane Proverb, unfit to be uſed. However ſome ſeek to qualify it, making God eminently in this though not excluſively of other Counties; where ſuch was the former fruitfulneſs thereof, that it is (by *William* of *Malmeſbury*, in his book of Biſhops) ſaid to return the ſeed with the increaſe of an hundred fold: others find a ſuperſtitious ſenſe therein, ſuppoſing God by his gracious preſence more peculiarly fix'd in this Country, wherein there were more and richer mitred Abbies, than in any two ſhires of *England* beſides.

You are a man of Dureſley.

It is taken for one that breaks his word, and fails in performance of his promiſe; parallel to *Fides Græca*, or *Punica*. *Dureſley* is a market and clothing Town in this County, the inhabitants whereof will endeavour to confute and diſprove this Proverb, to make it falſe now, whatſoever it was at the firſt original thereof.

It's as long in coming as Cotſwald *barley,*

It is applied to ſuch things as are ſlow, but ſure. The corn in this cold Country on the *Wowlds*, expoſed to the winds bleak and ſhelterleſs, is very backward at the firſt, but afterwards overtakes the forwardeſt in the County, if not in the barn in the buſhel, both for the quantity and goodneſs thereof.

He looks as if he had lived on Tewkſbury *muſtard.*

Tewkſbury is a fair Market-town in this County, noted for the muſtard-balls made there, and ſent into other parts. This is ſpoken partly of ſuch, who always have a ſad, ſevere, and terrick countenance. *Si ecaſtor hic homo ſinapi victitet, non cenſeam tam triſtem eſſe poſſe.* Plaut. *in* Trucul. Partly of ſuch as are ſnappiſh, captious, and prone to take exceptions.

The Tracys *have always the wind in their faces.*

This is founded on a fond and falſe tradition, which reports, that ever ſince Sir *William Tracy* was moſt active among the four

Knights, which killed *Thomas Becket*, it is impoſed on the *Track* for miraculous penance, that, whether they go by land or by water, the wind is ever in their faces. If this were ſo (ſaith the Doctor) it was a favour in an hot ſummer to the females of that family, and would ſpare them the uſe of a Fan, &c.

As fierce as a lion of Cotſwald.
i. e. A ſheep.

Hampſhire.

Manners makes a man,
Quoth William *of* Wickham.

William of *Wickham* was a perſon well known. He was Biſhop of *Wincheſter*, founded New College in *Oxford*, and *Wincheſter* College in this County. This generally was his *Motto*, inſcribed frequently on the places of his founding. So that it hath ſince acquired a Proverbial reputation.

Canterbury *is the higher Rack, but* Wincheſter *is the better Manger.*

W. Edington, Biſhop of *Wincheſter*, was the Author of this expreſſion, rendering this the reaſon of his refuſal to be removed to *Canterbury*, though choſen thereunto. Indeed though *Canterbury* be *graced* with an higher honour; the revenues of *Wincheſter* are greater. It is applicable to ſuch, who prefer a wealthy privacy before a leſs profitable dignity.

The Iſle of Wight *hath no Monks, Lawyers, nor Foxes.*

This ſpeech hath more mirth than truth in it. (*Speed*'s Catalogue of religious Houſes.) That they had *Monks* I know, *Black* ones at *Caris-brook*, *White* ones at *Quarter* in this Iſland. That they have *Lawyers* they know when they pay them their fees: and that they have *Foxes* their *Lambs* know. But of all theſe, perchance fewer than in other places of equal extent.

Hartfordſhire.

Hartfordſhire *clubs and clouted ſhoon.*

Some will wonder how this ſhire lying ſo near to *London*, the ſtaple of *Engliſh* civility, ſhould be guilty of ſo much ruſticalneſs. But the fineſt cloth muſt have a liſt, and the pure Peaſants

ſants are of as coarſe a thread in this, as in any other place. Yet though ſome may *ſmile* at their *clowniſhneſs*, let none *laugh* at their *induſtry*; the rather, becauſe the *high ſhoon* of the tenant pays for the *Spaniſh leather-boots* of the Landlord.

Hartfordſhire *hedge-hogs.*

Plenty of hedge hogs are found in this high woodland Country, reported to ſuck the kine, though the Dairy-maids conne them ſmall thanks for ſparing their pains in milking them. Whether this Proverb may have any farther reflection on the people of this County, as therein taxed for covetouſneſs and conſtant nuddling on the earth, I think not worth the enquiry; theſe nicknames being impoſed on ſeveral Counties groundleſly, as to any moral ſignificancy.

Ware *and* Wades-mill *are worth* all London.

This I aſſure you is a maſter-piece of the vulgar wits in this County, wherewith they endeavour to amuſe travellers, as if *Ware*, a *through-fare market*, and *Wades-mill*, part of a village lying two miles North thereof, were ſo prodigiouſly rich, as to countervail the wealth of *London*. The fallacy lieth in the homonymy of *Ware*, here not taken for that *Town* ſo named, but *appellatively* for all *vendible commodities*. It is rather a riddle than a Proverb.

Hartfordſhire *kindneſs.*

It is, when one drinks back again to the party, who immediately before drank to him: and although it may ſignify as much as, *Manus manum fricat, & par eſt de merente bene mereri*, yet it is commonly uſed only by way of deriſion of thoſe, who, through forgetfulneſs or miſtake, drink to them again whom they pledged immediately.

Herefordſhire.

Bleſſed is the eye,
That is between Severn *and* Wye.

Not only becauſe of the pleaſant proſpect; but it ſeems this is a prophetical promiſe of ſafety, to ſuch as live ſecured within thoſe great rivers, as if privileged from Martial impreſſions.

Sutton *wall and* Kencheſter *hill*
Are able to buy London *were it to ſell.*

Theſe are two places fruitful in this Country, ſaith Mr. *Howell*:

Lemſter *Bread and* Weableÿ *Ale.*

Both theſe the beſt in their kinds, underſtand it of this County. Otherwiſe there is Wheat in *England* that will vie with that of *Lemſter* for pureneſs: for example that of *(Norden's Middleſex. Camden. Brit.) Heſton* near *Harrow on the Hill* in *Middleſex*, of which for a long time the manchet for the Kings of *England* was made: and for Ale *Derby* town, and *Northdowa* in the Iſle of *Thanet*, *Hull* in *Yorkſhire*, and *Sanbich* in *Cheſhire*, will ſcarce give place to *Webley*.

Every one cannot dwell at Rotheras.

A delicate ſeat of the *Bodmans* in this County.

Huntingtonſhire.

AN Huntington *Sturgeon.*
This is the way to Beggers-buſh.

It is ſpoken of ſuch, who uſe diſſolute and improvident courſes, which tend to poverty. *Beggers-buſh* being a tree notoriouſly known, on the left hand of the *London* road from *Huntington* to *Caxton*.

Nay ſtay, quoth Stringer, *when his neck was in the halter.*

Ramſay *the Rich.*

This was the *Crœſus* of all our *Engliſh* Abbies, for having but ſixty Monks to maintain therein, the revenues thereof, according to the ſtandard of thoſe times, amounted unto ſeven thouſand pounds *per annum*; which in proportion was an hundred pounds for every Monk, and a thouſand pounds for their Abbot; yet at the diſſolution of Monaſteries, the income of this Abbey was reckoned at but one thouſand nine hundred eighty three pounds a year; whereby it plainly appears how much the Revenues were under-rated in thoſe valuations.

Kent.

NEITHER *in* Kent *nor* Chriſtendom.

That is, ſaith Dr. *Fuller*, our *Engliſh Chriſtendom*, of which *Kent* was firſt converted to the Chriſtian faith, as much as to ſay as *Rome* and all *Italy*, or the firſt cut and all the loaf beſides: not by way of oppoſition, as if *Kent* were no part of *Chriſtendom*, as ſome have underſtood it. I rather think that it is to be underſtood by way of oppoſition, and that it had its original upon occaſion of *Kent* being given by the ancient *Britons* to the *Saxons*, who where than *Pagans*. So that *Kent* might well be oppoſed to all the reſt of *England* in this reſpect, it being *Pagan* when all the reſt was *Chriſtian*.

A Knight of Cales, *a Gentleman of* Wales, *and a Laird of the* North-countree.
A Yeoman of Kent, *with his yearly rent, will buy them out all three.*

Cales Knights were made in that voyage by *Robert*, Earl of *Eſſex*, to the number of ſixty; whereof (though many of great birth) ſome were of low fortunes: and therefore Queen *Elizabeth* was half offended with the Earl, for making Knighthood ſo common.

Of the numerouſneſs of *Welch Gentlemen* nothing need be ſaid, the *Welch* generally pretending to Gentility. *Northern Lairds* are ſuch, who in *Scotland* hold lands in chief of the King, whereof ſome have no great Revenue. So that a *Kentiſh* Yeoman (by the help of an *Hyberbole*) may countervail, &c. *Yeoman* contracted for *Gemen-mien* from *Gemein*, ſignifying common in old *Dutch*, ſo that a *Yeoman* is a *Commoner*, one undignified with any title of Gentility: a condition of people almoſt peculiar to *England*, and which is in effect the *baſis* of all the Nation.

Kentiſh *long-tail.*

Thoſe are miſtaken who found this Proverb on a miracle of *Auſtin* the Monk; who preaching in an *Engliſh* village, and being himſelf and his aſſociates beat and abuſed by the Pagans there, who opprobriouſly tied *Fiſh-tails* to their back-ſides: in revenge thereof ſuch appendants grew to the hind parts of all that generation. For the ſcene of this lying wonder was not laid in any part of *Kent*, but pretended many miles off, nigh *Cerne* in *Dorſetſhire*. I conceive it firſt of outlandiſh extraction, and caſt by foreigners as a note of diſgrace on all *Engliſhmen*, though it chanceth to ſtick

only on the *Kentiſh* at this day. What the original or occaſion of it at firſt was is hard to ſay; whether from wearing a pouch or bag, to carry their baggage in behind their backs, whilſt probably the proud *Monſieurs* had their Lacquies for that purpoſe; or whether from the mentioned ſtory of *Auſtin* I am ſure there are ſome at this day in foreign parts, who can hardly be perſwaded but that *Engliſhmen* have tails.

Why this nickname (cut off from the reſt of *England*) continues ſtill entailed on *Kent*, the reaſon may be (as the Doctor conjectures) becauſe that County lies neareſt to *France*, and the *French* are beheld as the firſt founders of this aſperſion.

Dover-court *all ſpeakers and no hearers.*

The Doctor underſtands this Proverb of ſome tumultuous Court kept at *Dover*, the confluence of many bluſtering ſea men who are not eaſily ordered into any awful attention. It is applicable to ſuch irregular conferences, where the people are all tongue and no ears.

A jack of Dover.

I find the firſt mention of this Proverb in our *Engliſh Ennius*, *Chaucer*, in his Proeme to the Cook.

And many a jack of Dover *he had ſold,*
Which had been two times hot, and two times cold.

This he makes parallel to *Crambe bis cocta*; and applicable to ſuch as grate the ears of their Auditors with ungrateful tautologies, of what is worthleſs in itſelf; tolerable as once uttered in the notion of novelty, but abominable if repeated.

Some part of *Kent* hath *health and no wealth*, viz. Eaſt *Kent*. Some *wealth and no health*, viz. The weald of *Kent*. Some both *health and wealth*, viz. the middle of the Country and parts near *London*.

Lancaſhire.

Lancaſhire *fair Women.*

Whether the women of this County be indeed fairer than their neighbours I know not; but that the inhabitants of ſome Countries may be, and are generally fairer than thoſe of others, is moſt certain. The reaſon whereof is to be attributed partly to the temperature of the air, partly to the condition of the ſoil, and partly to their manner of food. The hotter the climate, generally

nerally the blacker the inhabitants, and the colder the fairer: the colder I ſay to a certain degree, for in extream cold countries the inhabitants are of duſky complexions. But in the ſame climate that in ſome places the inhabitants ſhould be fairer than in others, proceeds from the diverſity of the ſituation (either high or low, maritime, or far from ſea) or of the ſoil and manner of living, which we ſee have ſo much influence upon beaſts, as to alter them in bigneſs, ſhape, and colour; and why it may not have the like on men, I ſee not.

It is written upon a wall in Rome,
Ribcheſter *was as rich as any town in Chriſtendom.*

Some monumental wall, whereon the names of principal places were inſcribed then ſubject to the *Roman* Empire. And probably this *Ribcheſter* was anciently ſome eminent colony (as by pieces of coins and columns there daily digged out doth appear.) However at this day it is not ſo much as a market-town, but whether decayed by age, or deſtroyed by accident, is uncertain. It is called *Ribcheſter* becauſe ſituated on the river *Ribble*.

As old as Pendle *hill.*
If Riving *pike do wear a hood,*
Be ſure that day will ne'er be good.

A miſt on the top of that hill is a ſign of foul weather.

He that would take a Lancaſhire *man at any time or tide,*
Muſt bait his hook with a good egg-pye or an apple with a red ſide.

Leiceſterſhire.

B*Ean-belly* Leiceſterſhire.

So called from the great plenty of that grain growing therein. Yea thoſe of the neigbouring countries uſe to ſay merrily. *Shake a* Leiceſterſhire *man by the collar, and you ſhall hear the beans rattle in his belly.* But thoſe Yeomen ſmile at what is ſaid to rattle in their bellies, whilſt they know good ſilver ringeth in their pockets.

If Bever *hath a cap,*
You churls of the vale look to that.

That is, when the clouds hang over the Towers of *Bever*-caſtle, it is a prognoſtick of much rain and moiſture, to the much endamaging that fruitful vale, lying in the three Counties of *Leiceſter*, *Lincoln*, and *Nottingham*.

Bread for Borrough-*men,*
At Great Gleu *there are more great dogs than honeſt men.*

Carleton *warlers.*

I'll throw you into Harborough *field.*

A threat for children, *Harborough* having no field.

Put up your pipes, and go to Lockington *wake.*
The laſt man that he killed keeps hogs in Hinckley *field.*

Spoken of a coward that never durſt fight.

He has gone over. Aſfordby *bridge backwards.*

Spoken of one that is paſt learning.

Like the Mayor *of* Hartle *pool, you cannot do that.*
Then I'll thatch Groby *pool with pancakes.*
For his death there is many a wet eye in Groby *pool.*
In and out like Billeſdon *I wot.*
A Leiceſterſhire *plover*, i. e. *a Bag-pudding.*
Bedworth *beggers.*
The ſame again, quoth Mark *of* Bellgrave.
What have I to do with Bradſhaw's *wind-mill*, i. e. What have I to do with another man's buſineſs?

Lincolnſhire.

LIncolnſhire, *where hogs ſhite ſope, and cows ſhite fire.*

The inhabitants of the poorer ſort waſhing their clothes with hog-

hogs dung, and burning dried cow-dung for want of better fuel.

Lincolnſhire *bagpipes.*

Whether becauſe the people here do more delight in the bagpipes than others, or whether they are more cunning in playing upon them; indeed the former of theſe will infer the latter.

As loud as Tom *of* Lincoln.

This *Tom* of *Lincoln* is an extraordinary great bell hanging in one of the Towers of *Lincoln*-minſter; how it got the name I know not, unleſs it were impoſed on it, when baptized by the Papiſts. Howbeit this preſent *Tom* was caſt in King *James*'s time, *Anno* 1610.

All the carts that come to Crowland *are ſhod with ſilver.*

Crowland is ſituated in ſo mooriſh rotten ground in the Fens, that ſcarce a horſe, much leſs a cart can come to it. Since the draining, in ſummer time carts may go thither.

As mad as the baiting bull of Stamford.

Take the original hereof. (*R. Butcher* in his Survey of *Stamford*, pag. 40.) *William*, Earl *Warren*, Lord of this Town in the time of King *John*, ſtanding upon the Caſtle walls of *Stamford*, ſaw two bulls fighting for a cow in the meadow, 'till all the butchers dogs, great and ſmall, purſued one of the bulls (being madded with noiſe and multitude) clean through the town. This ſight ſo pleaſed the ſaid Earl, that he gave all thoſe meadows (called the caſtle-meadows) where firſt the Bull duel began, for a common to the butchers of the Town (after the firſt graſs was eaten) on condition they find a mad Bull, the day ſix weeks before *Chriſtmas*-day, for the continuance of that ſport every year.

He was born at little Wittham.

Little Wittham is a village in this County. It is applied to ſuch as are not overſtocked with acuteneſs, being a nominal alluſion; of the like whereto we have many current among the vulgar.

Grantham

Grantham *gruel, nine grits, and a gallon of water.*

It is applicable to thoſe who, in their ſpeeches or actions, multiply what is ſuperfluous, or at beſt leſs neceſſary, either wholly omitting or leſs regarding the eſſentials thereof.

They hold together as the men of Marham, *when they loſt their common.*

Some underſtand it *ironically*, that is, they are divided with ſeveral factions, which ruins any cauſe. Others uſe it only as an expreſſion of ill ſucceſs, when men ſtrive and plot together to no purpoſe,

Middleſex.

Middleſex *clowns.*

Becauſe Gentry and Nobility are reſpectively obſerved according to their degree, by people far diſtant from *London*, leſs regarded by theſe *Middleſexians* (frequency breeds familiarity) becauſe abounding thereabouts. It is generally true where the common people are richer, there are they more furly and uncivil: as alſo where they have leſs dependence on the Gentry, as in places of great trade.

He that is at a low ebb at Newgate, *may ſoon be afloat at* Tyburn.

Mr. *Bedwell*'s Deſcription of *Tottenham*, Chap. 3.

When Tottenham *wood is all on fire,*
Then Tottenham *ſtreet is nought but mire.*

That is, when *Tottenham* wood, ſtanding on an high hill at the Weſt end of the Pariſh, hath a foggy miſt hanging over it in manner of a ſmoke, then generally foul weather followeth.

Idem ibid.

Tottenham *is turned* French.

It ſeems about the beginning of the Reign of King *Henry* VIII. *French* mechanicks ſwarmed in *England*, to the great prejudice of *Engliſh* artiſans, which cauſed the inſurrection in *London* on ill *May-day*, A. D. 1517. Nor was the City only but

but the Country villages for four miles about filled with *French* faſhions and infections. The Proverb is applied to ſuch, who, contemning the cuſtoms of their own Country, makes themſelves more ridiculous by affecting foreign humours and habits.

London.

A London Jury, *hang half and ſave half.*

Some affirm this of an *Eſſex*, others of a *Middleſex* Jury: and my charity believes it equally true, that is, equally untrue of all three. It would fain ſuggeſt to credulous people, as if *Londoners* frequently impannel'd on Juries, and loaded with multiplicity of matters, aim more at diſpatch than juſtice, and to make quick riddance (though *no haſte to hang true men*) acquit half and condemn half. Thus they divide themſelves in *æquilibrio* between juſtice and mercy, though it were meet the latter ſhould have the more advantage, &c.

The falſeneſs of this ſuggeſtion will appear to ſuch, who, by peruſing hiſtory, do diſcover the *London* Jurors moſt conſcientious in proceeding *ſecundùm allegata & probata*, always inclining to the merciful ſide in ſaving life, when they can find any cauſe or colour for the ſame.

London *lick-penny.*

The Country man coming up hither, by his own experience, will eaſily expound the meaning thereof.

London *bridge was made for wiſe men to go over, and fools to go under.*

A London *Cockney.*

This nickname is more than four hundred years old. For when *Hugh Bigot* added artificial fortifications to his naturally ſtrong Caſtle of *Bungey* in *Suffolk*, he gave out this rhyme, therein vaulting it for impregnable.

Were I in my Caſtle of Bungey,
Upon the river of Waveney,
I would ne care for the King of Cockney.

Meaning thereby King *Henry* II. then quietly poſſeſſed of *London*, whilſt ſome other places did reſiſt him: though afterwards he ſo humbled this *Hugh*, that he was fain with large ſums of money, and pledges for his loyalty, to redeem thi- his Caſtle from being razed to the ground. I meet with a double ſenſe of this word Cockney.

Cockney. 1. One *coax'd* and *cocquer'd*, made a wanton or Neſtle-cock, delicately bred and brought up, ſo as when grown up to be able, to endure no hardſhip. 2. One utterly ignorant of country affairs, of huſbandry and houſewivery as there practiſed. The original thereof, and the tale of the citizen's ſon, who knew not the language of a *Cock*, but called it *neighing*, is commonly known.

Billings-gate *language.*

Billings was formerly a gate, and (as ſome would make us believe) ſo called from *Belinus* the brother of *Brennus*: it is now rather *portus* a haven, than *porta*. Billinſgate language is ſuch as the fiſhwives and other rude people which flock thither uſe frequently one to another, when they fall out.

Kirbes *caſtle and* Megſes *glory,*
Spinola's *pleaſure and* Fiſher's *folly.*

Theſe were four houſes about the city, built by citizens, large and ſumptuous above their eſtates. He that would know any thing more of the builders of theſe houſes, let him conſult the Author.

He was born within the ſound of Bow-bell.

This is the *Periphraſis* of a *Londoner* at large. This is called *Bow-bell* becauſe hanging in the ſteeple of *Bow*-Church, and *Bow*-Church, becauſe built on bows or arches (ſaith my Author.) But I have been told, that it was called from the croſs ſtone arches, or bows on the top of the ſteeple.

St. Peter's *in the Poor,*
Where's no Tavern, Alehouſe, or ſign at the door.

Under correction I conceive it called in the Poor, becauſe the *Auguſtinian* friars, profeſſing wilful poverty for ſome hundreds of years, poſſeſſed more than a moiety thereof. Otherwiſe this was one of the richeſt Pariſhes in *London*, and therefore might ſay, *Malo pauper vocari quam eſſe*. How ancient the uſe of ſigns in this city on private houſes is to me unknown, ſure I am it was generally uſed in the reign of King *Edward* IV.

Good manners to except my Lord Mayor *of* London.

This is a corrective of ſuch, whoſe expreſſions are of the largeſt ſize; and too general in their extent.

I have

I have dined as well as my Lord Mayor *of* London.

That is, though not ſo dubiouſly or daintily on variety of coſtly diſhes, yet as comfortably, as contentedly, according to the Rule, *Satis eſt quod ſufficit*, Enough is as good as a feaſt, and better than a ſurfeit.

As old as Paul's, *or as* Paul's *ſteeple.*

Different are the dates of the age thereof, becauſe it had two births or beginnings, one when it was originally co-founded by King *Ethelbert*, with the body of the Church, *Anno* 610; another when burnt with lightening, and afterwards rebuilt by the Biſhops of *London*, 1087.

He is only fit for Ruffians hall.

Weſt-Smithfield (now the horſe-market) was formerly called (Continuer of *Stow*'s Annals) *Ruffians-hall*, where *Ruffians* met caſually, and otherwiſe to try maſteries with ſword and buckler.

A loyal heart may be landed under Traitor's bridge.

This is a bridge under which is an entrance into the Tower, over-againſt Pink-gate, formerly fatal to thoſe who landed there: there being a muttering that ſuch never came forth alive, as dying, to ſay no worſe therein, without any legal trial. The Proverb importeth, that paſſive innocence, overpowered with adverſaries, may be accuſed without cauſe, and diſpoſed at the pleaſure of others.

To caſt water into the Thames.

That is, to give to them who had plenty before; which notwithſtanding is the *Dole general* of the world.

He muſt take a houſe in Turn-again-Lane.

This in old Record is called *Wind-again-Lane*, and lieth in the Pariſh of St. *Sepulchres*, going down to *Fleet-ditch*, having no exit at one end. It is ſpoken of, and to thoſe who take prodigal or other vicious and deſtructive courſes.

He may whet his knife on the threſhold of the Fleet.

The *Fleet* is a place notoriouſly known for a priſon, ſo called from *Fleet-brook* running by it, to which many are committed for

for their contempts, more for their debts. The Proverb is applicable to ſuch who never owed aught; or having run into debt have crept out of it, ſo that now they may *triumphare in hoſtico*, defy danger and arreſts, &c.

All goeth down Gutter-lane.

Gutter-lane (the right ſpelling whereof is *Guthurn-Lane*, from him the once owner thereof) is a ſmall Lane (inhabited anciently by gold-beaters) leading out of *Cheapſide*, Eaſt of *Foſter-Lane*. The Proverb is applied to thoſe, who ſpend all in drunkenneſs and gluttony, meer belly gods: *Gutter* being Latin for the throat.

As lame as St. Giles's Cripplegate.

St. Giles was by birth an *Athenian*, of noble extraction but quitted all for a ſolitary life. He was viſited with lameneſs (whether natural or caſual I know not) but the tradition goes, that he deſired not to be healed thereof, for his greater mortification. *Cripplegate* was ſo called before the Conqueſt, from cripples begging of paſſengers therein.

This Proverb may ſeem guilty of falſe heraldry, lameneſs on lameneſs; and in common diſcourſe is ſpoken rather merrily than mournfully of ſuch, who for ſome ſlight hurt lag behind; and ſometimes is applied to thoſe who out of lazineſs counterfeit infirmity.

You are all for the Hoiſtings *or* Huſtings.

It is ſpoken of thoſe, who, by pride or paſſion, are elated or mounted to a pitch above the due porportion of their birth, quality, or eſtate. It cometh from *Huſtings*, the principal and higheſt Court in *London* (as alſo in *Winchester*, *Lincoln*, *York*, &c.) ſo called from the *French* word *haulſer* to raiſe or lift up.

They agree like the clocks of London.

I find this among both the *French* and *Italian* Proverbs for an inſtance of diſagreement.

Who goes to Weſtminſter *for a wife, to* Paul's *for a man, and to* Smithfield *for a horſe, may meet with a whore, a knave, and a jade.*

Gray's *Inn for walks*, Lincoln's-*Inn for a wall*,
The Inner-Temple *for a garden, and the* Middle *for a hall.* Weſtminſter.

Weſtminſter.

THERE is no redemption from Hell.

There is a place partly under, partly by the Exchequer chamber, commonly called *Hell* (I could wiſh it had another name, ſeeing it is ill jeſting with edg'd tools) formerly appointed a priſon for the King's debtors, who never were freed from thence, until they had paid their utmoſt due.

As long as Megg *of* Weſtminſter.

This is applied to perſons very tall, eſpecially if they have *hopple* height, wanting breadth proportionable. That there ever was ſuch a Giant-woman cannot be proved by any good witneſs, I paſs not for a late lying Pamphlet, &c. *vedeſis.* He thinks it might relate to a great gun lying in the Tower called long *Megg*, in troubleſome times brought to *Weſtminſter*, where for ſome time it continued.

Norfolk.

NORFOLK *dumplings.*

This refers not to the ſtature of their bodies; but to the fare they commonly feed on and much delight in.

A Yarmouth *Capon.*

That is, a red herring: more herrings being taken than capons bred here. So the *Italian* Friars (when diſpoſed to eat fleſh on Fridays) call a capon *piſcem è carne*, a fiſh out of the coop.

He is arreſted by the Bayliff *of* Merſhland.

That is, clapp'd on the back by an ague, which is incident to ſtrangers at firſt coming into this low, fenny, and unwholeſome Country.

Gimmingham, Trimmingham, Knapton *and* Trunch North Repps *and* South Repps *are all of a bunch.*

Theſe are names of Pariſhes lying cloſe together.

There

There never was a Paſton *poor, a* Heyden *a coward, nor a* Cornwallis *a fool.*

Northamptonſhire.

THE Mayor *of* Northampton *opens oyſters with his dagger.*

To keep them at a ſufficient diſtance from his noſe. For this Town being eighty miles from the ſea, fiſh may well be preſumed ſtale therein. Yet have I heard (ſaith the Doctor) that Oiſters put up with care, and carried in the cool, were weekly brought freſh and good to *Althrop*, the houſe of the Lord *Spencer* at equal diſtance: and it is no wonder, for I myſelf have eaten in *Warwickſhire*, above eighty miles from *London*, Oiſters ſent from that city, freſh and good; and they muſt have been carried ſome miles before they came there.

He that would eat a butter'd faggot, let him go to Northampton.

I have heard that King *James* ſhould ſpeak this of *Newmarket*; but I am ſure it may better be applied to this Town, the deareſt in *England* for fuel, where no coals can come by water, and little wood doth grow on land.

One Proverb there is of this County, which I wonder how Dr. *Fuller*, being native hereof, could miſs, unleſs perchance he did ſtudiouſly omit it, as reflecting diſgrace on a Market-town therein.

Brackley *breed, better to hang than feed.*

Brackley is a decayed Market town and borough in *Northamptonſhire*, not far from *Banbury*, which abounding with poor, and troubling the country about with beggers, came into diſgrace with its neighbours. I hear that now this place is grown induſtrious and thriving, and endeavours to wipe off this ſcandal.

Like Banbury *tinkers that in mending one hole make three.*

Northumberland.

Northumberland.

FROM Berwick *to* Dover, *three hundred miles over.*

That is, from one end of the land to the other, parallel to that Scripture expreſſion, From *Dan* to *Beerſheba.*

To take Hector's *cloak.*

That is, to deceive a friend, who confideth in his faithfulneſs. When *Thomas Percy*, Earl of *Northumberland*, Anno 1569, was routed in the rebellion he had raiſed againſt Queen *Elizabeth*, he hid himſelf in the houſe of one *Hector Armſtrong* of *Harlaw*, in this County, having confidence he would be true to him, who notwithſtanding for money betrayed him to the *Regent* of *Scotland*. It was obſervable, that *Hector* being before a rich man fell poor of a ſudden, and ſo hated generally that he never durſt go abroad. Inſomuch that the Proverb to *take* Hector's *cloak* is continued to this day among them, in the ſenſe above mentioned.

We will not loſe a Scot.

That is, any thing how inconſiderable ſoever that we can ſave or recover. During the enmity between the two nations, they had little eſteem of, and leſs affection for a *Scotchman* in the *Engliſh* border.

A Scottiſh *man and a* Newcaſtle *grindſtone travel all the world over.*

The *Scots*, are great travellers into foreign parts, moſt for *maintenance*, many for *accompliſhment*. And *Newcaſtle* grindſtones, being the beſt in their kind, muſt needs be carried far and near.

If they come they come not.
and
If they come not they come.

The cattle of people living hereabout, turn'd into the common paſture, did by cuſtom uſe to return to their home at night, unleſs intercepted by the free-booters and borderers. If therefore thoſe *Borderers* came, their cattle came not: If they came not, their cattle ſurely returned.

Nottinghamſhire.

As wiſe as a man of Gotham.

It paſſeth for the *Periphraſis* of a fool, and an hundred fopperies are feigned and fathered on the town's-folk of *Gotham*, a village in this County. Here two things may be obſerved.

1. Men in all ages have made themſelves merry with finglling out ſome place, and fixing the ſtaple of ſtupidity and ſtolidity therein. So the *Phrygians* in *Aſia*, the *Abderitæ* in *Thrace*, and the *Bœotians* in *Greece*, were notorious for dulmen and blockheads.

2. Theſe places, thus ſlighted and ſcoffed at, afforded ſome as witty and wiſe perſons as the world produced. So *Democritus* was an *Abderite*, *Plutarch* a *Bœotian*, &c. Hence *Juvenal* well concludes,

Summos poſſe viros & magna exempla daturos,
Vervecum in patria craſſoque ſub aëre naſci.

As for *Gotham* it doth breed as wiſe people as any, which cauſeleſly laugh at their ſimplicity. Sure I am, Mr. *William de Gotham*, fifth maſter of *Michael-houſe* in *Cambridge* 1336, and twice Chancellor of the univerſity, was as grave a governor as that age did afford. Sapientum octavus. *Her.*

The little ſmith of Nottingham, *Who doth the work that no man can.*

Who this *little ſmith* and great *workman* was, and when he lived I know not, and have cauſe to ſuſpect, that this of *Nottingham* is a *Periphraſis* of *Nemo*, οὐτὶς or a perſon who never was. By way of *Sarcaſm* it is applied to ſuch, who, being conceited of their own ſkill, pretend to the atchieving of impoſſibilities.

Oxfordſhire.

YOU were born at Hogs-Norton.

This is a village properly called *Hoch-Norton*, whoſe inhabitants (it ſeems formerly) were ſo ruſtical in their behaviour, that boariſh and clowniſh people are ſaid to be born there. But whatever the people were, the name was enough to occaſion ſuch a Proverb.

To take a Burford *bait.*

This it ſeems is a bait not to ſtay the ſtomach, but to loſe the wit thereby, as reſolved at laſt into drunkenneſs.

Banbury *veal, cheeſe and cakes.*

In the *Engliſh* edition of *Camden's Britannia* it was, through the corrector's miſtake, printed *Banbury zeal*, &c. *vide Autorem.*

Oxford *knives, and* London *wives.*
Teſtons are gone to Oxford *to ſtudy in* Brazen noſe.

This began about the end of the reign of King *Henry* the eighth, at ſuch time as he debaſed the coin, allaying of it with copper, (which common people confound with braſs.) It continued 'till about the middle of Queen *Elizabeth*, who by degrees called in all the adulterate coin. *Teſtone* and our *Engliſh* teſter come from the *Italian teſta*, ſignifying a head, becauſe that money was ſtamped with a head on one ſide. *Copſtick* in high *Dutch* hath the ſame ſenſe, *i. e. Nummus capitatus*, money with a head upon it.

Send Verdingales to Broad-gates *in* Oxford.

For they were ſo great, that the wearers could not enter (except going ſidelong) at any ordinary door. Though they have been long diſuſed in *England*, yet the faſhion of them is ſtill well enough known. They are uſed ſtill by the *Spaniſh* women, and the *Italian* living under the *Spaniſh* dominion, and they call them by a name ſignifying cover-infant; becauſe they were firſt brought into uſe to hide great bellies. Of the name *Verdingal* I have not met with a good, that is, true Etymology.

Rutlandſhire.

Draiton's Polyolbion.

RUTLAND *Raddleman.*

That is, perchance *Reddleman*, a Trade and that a poor one only in this County, whence men bring on their backs a pack of red ſtones or oker, which they ſell to their neighbouring Countries for the marking of ſheep.

Stretton *in the ſtreet, where ſhrews meet.*
An Uppingham *trencher.*

Shropſhire.

HE *that fetcheſt a wife from* Shrewſbury *muſt carry her into* Staffordſhire, *or elſe he ſhall live in* Cumberland.

The *ſtaple wit* of this vulgar Proverb, conſiſting ſolely in ſimilitude of ſound, is ſcarce worth the inſerting.

Somerſetſhire.

'CH *was bore at* Taunton Dean, *where ſhould I be bore elſe.*

That is a parcel of ground round about *Taunton* very pleaſant and populous (containing many Pariſhes) and ſo fruitful, to uſe their own phraſe, with the *Zun* and the *Zoil* alone, that it needs no manuring at all. The peaſantry therein are as rude as rich, and ſo highly conceited of their own Country, that they conceive it a diſparagement to be born in any other place.

The beggers of Bath.

Many in that place; ſome natives there, others repairing thither from all parts of the land, the poor for alms, the pained for eaſe.

Briſtol *milk.*

That is, Sherry-ſack, which is the entertainment of courſe, which the courteous *Briſtolians* preſent to ſtrangers, when firſt viſiting their city.

Staffordſhire.

Camden's Britannia, *in this County.*

IN *April* Dove's *flood,*
Is worth a King's good.

Dove is a river parting this and *Derbyſhire*, which when it over-flows its banks in *April* is the *Nilus* of *Staffordſhire*, much battling the meadows thereof.

Idem

Idem ibidem.

Wotton *under* Weaver.
Where God came never.

This profane Proverb, it ſeems, took its wicked original from the ſituation of *Wotton*, covered with hills from the light of the Sun, a diſmal place, as report repreſents it.

The Devil run through thee booted and ſpurred, with a ſcythe on his back.

This is Sedgely curſe. Mr. *Howel.*

Suffolk.

SUFFOLK *milk.*

This was one of the ſtaple commodities of the land of *Canaan*, and certainly moſt wholeſome for man's body, becauſe of God's own chooſing for his own people. No County in *England* affords better and ſweeter of this kind, lying oppoſite to *Holland* in the *Netherlands*, where is the beſt dairy in Chriſtendom.

Suffolk *fair maids.*

It ſeems the God of Nature hath been bountiful in giving them beautiful complexions; which I am willing to believe, ſo far forth as it fixeth not a comparative diſparagement on the ſame ſex in other places.

You are in the high-way to Needham.

Needham is a market-town in this county; according to the wit of the vulgar, they are ſaid to be in the high-way thither, which do *haſten to poverty.*

Beccles *for a puritan*, Bungey *for the poor*,
Haleſworth *for a drunkard, and* Bilborough *for a whore.*

Between Cowhithe *and merry* Caſſingland,
The Devil ſhit Benacre, *look where it ſtands.*

It ſeems this place is infamous for its bad ſituation.

Surrey.

THE vale of Holms-dale
Was never won, never ſhall.

This proverbial rhyme hath one part of hiſtory, the other of prophecy. As the firſt is certainly untrue, ſo the ſecond is frivolous, and not to be heeded by ſober perſons, as neither any other of the like nature.

Suſſex.

A Chicheſter *lobſter*, a Selſey *cockle*, *an* Arundel *mullet*, *a* Pulborough *eel*, *an* Amberley *trout*, *a* Rye *herring*, *a* Bourn *wheat-ear*.

Are the beſt in their kind, underſtand it of thoſe that are taken in this Country.

Weſtmoreland.

LET Uter Pendragon *do what he can*,
The river Eden *will run as it ran.*

Parallel to that Latin verſe.

Naturam expellas furcâ licet uſque recurret.

Tradition reporteth, that *Uter Pendragon* had a deſign to fortify the caſtle of *Pendragon* in this County. In order whereto, with much art and induſtry, he invited and tempted the river *Eden* to forſake his old channel, but all to no purpoſe.

As crafty as a Kendale *fox*.

Wiltſhire.

IT is done ſecundum uſum Sarum.

This Proverb coming out of the Church hath ſince enlarged itſelf into a civil uſe, ſignifying things done with exactneſs, according to rule and precedent. *Oſmund* Biſhop of *Sarum*, about the year 1090, made that Ordinal or Office, which was generally received all over the land, ſo that Churches thenceforward eaſily underſtood one another, ſpeaking the ſame words in their Liturgy.

Saliſbury

Saliſbury *plain is ſeldom without a thief or twain.*

Yorkſhire.

FROM Hell, Hull, *and* Halifax ——— *deliver us.*

This is a part of the beggers and vagrants Litany. Of theſe three frightful things unto them, it is to be feared, that they leaſt fear the firſt, conceiting it the fartheſt from them. *Hull* is terrible to them as a town of good government, where beggers meet with punitive charity, and it is to be feared are oftener corrected than amended. *Halifax* is formidable for the law thereof, whereby thieves taken ἐπαυτοφώρῳ, in the very act of ſtealing cloth, are inſtantly beheaded with an engine, without any further legal proceedings. Doubtleſs the coincidence of the initial letters of theſe three words help'd much the ſetting on foot this Proverb.

A Scarborough *warning.*

That is, none all but a ſudden ſurpriſe, when a miſchief is felt before it is ſuſpected. This Proverb is but of an hundred and four years ſtanding, taking its original from *Thomas Staffford*, who in the reign of Queen *Mary*, *Anno* 1557, with a ſmall company ſeized on *Scarborough* caſtle (utterly deſtitute of proviſion for reſiſtance) before the Townſmen had the leaſt notice of his approach. However, within ſix days by the induſtry of the Earl of *Weſtmoreland*, he was taken, brought to *London*, and beheaded, &c. *vide*.

As true ſteel as Rippon rowels.

It is ſaid of truſty perſons, men of metal, faithful in their employments. *Rippon* in this County is a Town famous for the beſt *ſpurs* of *England*, whoſe *rowels* may be enforced to ſtrike through a ſhilling, and will break ſooner than bow.

A Yorkſhire *way-bit.*

That is, an overplus not accounted in the reckoning, which ſometimes proves as much as all the reſt. Aſk a country-man, how many miles it is to ſuch a Town, and he will return commonly ſo many miles and a *way-bit*. Which *way-bit* is enough to make the weary Traveller ſurfeit of the length thereof. But it is not *way-bit* though generally ſo pronounced, but *wee-bit*, a pure *Yorkſhiriſm*, which is a ſmall bit in the Northern language.

Merry Wakefield.

What peculiar cauſe of mirth this Town hath above others, I do not know and dare not too curiouſly enquire. Sure it is ſeated in a fruitful ſoil and cheap country, and where good chear and company are the premiſſes, mirth (in common conſequence) will be the concluſion.

Pendle, Ingleborough *and* Penigent,
Are the three higheſt hills between Scotland *and* Trent.

And which is more common in the mouths of the vulgar.

Pendle, Penigent, *and* Ingleborough,
Are the three higheſt hills all England *thorough.*

Theſe three hills are in ſight of each other, *Pendle* on the edge of *Lancaſhire Penigent*, and *Ingleborough* near *Settle* in *Yorkſhire*, and not far from *Weſtmoreland*. Theſe three are indeed the higheſt hills in *England*, not comprehending *Wales*. But in *Wales* I think *Snowdon*, *Caderidris* and *Plinllimmon* are higher.

If Brayton *bargh*, *and* Hambleton *bough*, and Burton *bream*,
Were all in thy belly it would never be team.

It is ſpoken of a covetous and inſatiable perſon, whom nothing will content. *Brayton* and *Hambleton* and *Barton* are places between *Cawood* and *Pontefract* in this County. *Brayton Bargh* is a ſmall hill in a plain Country covered with wood. *Bargh*, in the Northern dialect, is properly a horſe-way up a ſteep hill, though here it be taken for the hill itſelf.

When Dighton *is pull'd down*,
Hull *ſhall become a great Town.*

This is rather a prophecy than a Proverb. *Dighton* is a ſmall Town not a mile diſtant from *Hull*, and was in the time of the late wars for the moſt part pull'd down. Let *Hull* make the beſt they can of it.

Cleve-

Cleveland *in the clay,*
Bring in two ſoles and carry one away.

Cleveland is that part of *Yorkſhire*, which borders upon the Biſhoprick of *Durham*, where the ways in winter time are very foul and deep.

When Sheffield *Park is plowed and ſown,*
Then little England *hold thine own.*

It hath been plow'd and ſown theſe ſix or ſeven years.

You have eaten ſome Hull *cheeſe.*

i. e. Are drunk, *Hull* is famous for ſtrong Ale.

When all the world ſhall be aloft,
Then Hallam-ſhire *ſhall be God's croft.*
Winkabank *and* Temple brough,
Will buy all England *through and through.*

Winkabank is a wood upon a hill near *Sheffield* where there are ſome remainders of an old Camp. *Temple brough* ſtands between the *Rother* and the *Don*, about a quarter of a mile from the place where theſe two rivers meet. It is a ſquare plat of ground encompaſſed by two trenches. *Selden* often enquired for the ruins of a temple of the god *Thor*, which he ſaid was near *Rotherham*. This probably might be it, if we allow the name for any argument; beſides there is a Pool nor far from it called *Jordon-dam*, which name ſeems to be compounded of *Jor*, one of the names of the god *Thor*, and *Don* the name of the river.

Miſcellaneous local Proverbs.

Dunmow *bacon and* Doncaſter *daggers,*
Monmouth *caps and* Lemſter *wooll,*
Derby *ale and* London *beer.*

There is a current ſtory, that the Prior and convent of *Dunmow*, were obliged by their Charter, to give a Flitch of Bacon to any man, who, coming with his wife, ſhould depoſe both of them that they had been married a twelve-month, and neither of them had at any time repented.

You

You may ſip up the *Severn* and ſwallow *Mavern* as ſoon.

Little *England* beyond *Wales*, *i. e. Pembrokeſhire.*

Little *London* beyond *Wales*, *i. e. Beaumaris* in the Iſle of *Angleſey*, both ſo called becauſe the inhabitants ſpeak good *Engliſh*: indeed in *Pembrokeſhire* many of the people can ſpeak no *Welſh.*

There's great doings in the *North* when they bar their doors with tailors.

There's great ſtirring in the *North* when old wives ride ſcout.

Three great evils come out of the *North*,
A cold wind, a cunning knave, and a ſhrinking cloth.

Proverbs communicated by Mr. Andrew Paſchall, *of* Chedſey, *in* Somerſetſhire; *which came not to hand 'till the copy of the ſecond Edition was delivered to the Bookſeller, and ſo could not be referred to their proper places.*

STEAL the horſe, and carry home the bridle.
What are you good for? to ſtop bottles?
I'll not pin my faith on your ſleeve.
A fine new nothing.
What wind blew you hither?
As nimble as a cow in a cage.
Set a cow to catch a hare.
Is the wind in that corner?
I'll watch your water.
One's too few, three too many.
He put a fine feather in my cap.

i. e. Honour without profit.

All *Ilcheſter* is Goal, ſay priſoners there.

i. e. The people hard-hearted. *Somerſ.*

The Bird that can ſing and will not ſing muſt be made to ſing.

After a lank comes a bank;

Said of breeding women.

There

There or thereabouts, as Parſon *Smith* ſays.
Proverbial about *Dunmow* in *Eſſex.*
I wip'd his noſe on't.
To-morrow come never.
Choak up, the Church-yard's nigh.
Sow or ſet beans in *Candlemas* waddle.

i. e. Wane of the moon. *Somerſet.*

You are right for the firſt - - - - miles.
Eat thy meat and drink thy drink, and ſtand thy ground old Harry. *Somerſet.*
Blow out the marrow and throw the bone to the dogs.

A taunt to ſuch as are troubleſome by blowing their noſe.

'Twere well for your little belly if your guts were out.
Murder will out.

This is remarkably true of murder however ſecretly acted, but it is applied alſo to the diſcovery of any fault.

To put out the miller's eye.

Spoken by good houſewives when they have wet their meal for bread or paſte too much.

As your wedding-ring wears you cares will wear away. *Somerſet.*
She ſtamps like an Ewe upon yeaning. *Somerſet.*
Pinch on the Parſon's ſide.
As old as *Glaſton-bury* torre. *Somerſet.*

This torre, *i. e.* tower, ſo called from the Latin *Turris*, ſtands upon a round hill in the midſt of a level, and may be ſeen far off. It ſeemed to me to have been the ſteeple of a church that had formerly ſtood upon that hill, though now ſcarce any footſteps of it remain.

On *Candlemas*-day throw candle and candleſtick away. *Somerſet.*
Share and ſhare alike, ſome all, ſome ne'er a white.

To

To help at a dead lift.
To water a ſtake.
As welcome as water into one's ſhoes.
March birds are beſt.
I will not want when I have and when I han't too. *Somerſet.*
So many froſts in *March* ſo many in *May.*
'Tis year'd. *Spoken of a deſperate debt.*
The ſnite need not the woodcock betwite. *Somerſet.*
You ſhall have the Whetſtone.

Spoken to him that tells a lie.

You have no more ſheep to ſhear. *Somerſet.*
That's a dog-trick.
You ſhall have the baſket. *Taunton.*

Said to the journeyman that is envied for pleaſing his maſter.

You are as fine as if you had a whiting hanging at your ſide, or girdle.
April cling good for nothing. *Somerſet.*
You muſt go into the country to hear what news at *London.*
'Twill not be why for thy. *Somerſet.*

Of a bad bargain or great loſs for little profit.

The lamentation of a bad market.
The chicken crams the capon. *Somerſet.*
I have victualled my camp *(filled my belly.)*
Parſley fried will bring a man to his ſaddle, and a woman to her grave.

I know not the reaſon of this Proverb. Parſley was wont to be eſteemed a very wholeſome herb, however prepared, only by the ancients it was forbidden them that had the falling ſickneſs, and modern experience hath found it to be bad for the eyes.

I'll make you know your driver. *Somerſ.*
I'll veaſe thee, (*i. e. hunt, drive thee.*) *Somerſet.*
Better untaught than ill taught.

Snap-

Snapping ſo ſhort } makes you look ſo lean.
Wondering }

'Tis along of your eyes, the crows might have help'd it when you were young.

Quick and nimble, 'twill be your own another day.

In ſome places they ſay in drollery, *Quick and Nimble*, more like a bear than a ſquirrel.

Upon St. *David*'s day put oats and barley in the chy.

With us it is accounted a little too early to ſow barley (which is a tender grain) in the beginning of *March*.

Be patient and you ſhall have patient children.

Too hot to hold. *Moderata durant.*

Talk is but talk, but 'tis money buys lands.

You cry before you are hurt.

Cradle-ſtraws are ſcarce out of his Breech.

God ſend me a friend that may tell me my faults; if not, an enemy, and to be ſure he will.

He is a fool that is not melancholy once a day.

He frets like gum'd taffaty.

You ſpeak in cluſters, you were begot in nutting.

He'll turn rather than burn.

I never ſaw it but once and that was at a wedding.

Hang him that hath no ſhift, and him that hath one too many.

How doth your whither go you; *(your wife)*

Farewell and be hang'd, friends muſt part.

What ſhe wants in up and down ſhe hath in round about.

He's ſteel to the back.

A man every inch of him.

Cut off the head and tail, and throw the reſt away.

To play faſt and looſe.

You are mope-ey'd by living ſo long a maid.

Your horns hang in your light.

What do you come or ſend.

Look

Look to the Cow, and the Sow, and the Wheat-mow, and all will be well enow. *Somerſet.*
Better have it than hear on't.
Here's to our friends, and hang up the reſt of our kindred
Do, jeer poor folks, and ſee how 'twill thrive.
You love to make much of naught. *(yourſelf.)*
In the ſhoe-maker's ſtocks.
Neck or nothing.
They two are hand and glove. *Somerſet.*
They love like chick. *Somerſet.*
To give one the go-by.
I'll not play with you for ſhoe-buckles.
God make you an honeſter man than your father.
One may wink and chooſe.
Want goes by ſuch an one's door. *Somerſet.*
Maids want nothing but huſbands, and when they have them they want every thing. *Som.*
Often to the water often to the tatter. *(of linnen.)*
Beware him whom God hath marked.
Moſt take all.
A *Somerton* ending. *Somerſ.*

i. e. When the difference between two is divided.

Truth fears no colours.
Never good that mind their belly ſo much.
Old head and young hands. *Somerſet.*
Lend and loſe, ſo play fools.
Caſt not thy cradle over thy head.
The dunder clo gally [affright] the beans.

Somerſ. Beans ſhoot up faſt after thunder-ſtorms.

Wheat will not have two praiſes. *(Summer and Winter.)*
If *ſize cinque* will not, and *duce ace* cannot, then *quatre trey* muſt.

The middle ſort bear public burthens, taxes, &c. moſt.

Dean

Duæ quæ non poſſunt & ſex cinque ſolvere volunt:
Eſt igitur totum quatre trey ſolvere totum.

Take all and pay the baker.
Never ſigh but ſend.
My ſon, buy no ſtocks. *Good counſel at Gleek.*
There's newer a why but there's a wherefore.
Spend not where you may ſave; ſpare not when you muſt ſpend.
Liſteners ſeldom hear good of themſelves.
Where there is whiſpering there is lying.
Happy is the Bride the Sun ſhines on, and the corpſe the Rain rains on.
By fits and girds, as an ague takes a gooſe.
Will you ſnap [or bite] off my noſe?
You will tell another tale when you are tried.
You eat above the tongue like a calf.
Recipe ſcribe, ſcribe ſolve.

A good rule for ſtewards.

He needs a bird that gives a groat for an owl.
You go as if nine men held you.
Under the furze is hunger and cold;
Under the broom is ſilver and gold.
Nine tailors make but one man.
I am loth to change my mill. *Somerſet.*

i. e. Eat of another diſh.

Your horſe caſt a ſhoe.
To hit over the thumbs.
Win at firſt and loſe at laſt.
He'll bear it away, if it be not too hot or too heavy. *Spoken of a pilferer.*
Pickledy pickledy, one among another.

We have in our language many the like conceited rhyming words or reduplications, to ſignify any confuſion or mixture, as hurly burly, hodge podge, mingle mangle, arſy verſy, kim kam, hub bub, crawly mauly, hab nab.

Lon-

Londoner-like as much more as you will take.
So got ſo gone.
Oyſters are not good in a month that hath not an R. in it.
I love thee like pudding, if thou wert pye I would eat thee.
Here's nor rhyme nor reaſon.

This brings to mind a ſtory of Sir *Thomas More*, who, being by the Author aſk'd his judgment of an impertinent book, wiſh'd him by all means to put it into verſe, and bring it him again; which done, Sir *Thomas* looking upon it ſaith, yea now it is ſomewhat like, now it is rhyme, before it was neither rhyme nor reaſon.

Take all and pay all.
A penny ſaved is a penny got.
A liſping laſs is good to kiſs.
When the ſhoulder of mutton is going 'tis good to take a ſlice.
Make the vine poor and it will make you rich. (*prune off its branches.*)
Not a word of *Penſants*.
You may if you liſt but do if you dare.
Set trees poor and they will grow rich, ſet them rich and they will grow poor. Remove them always out of a more barren into a fatter ſoil.
No cut to unkindneſs.
A good ſaver is a good ſerver. *Somerſet.*
To ſlip one's neck out of the collar.
I will keep no more cats than will catch mice. (*i.e.* no more in family than will earn their living. *Somerſ.*
Blind-man's holy-day.
If you would a good hedge have, carry the leaves to the grave.
As yellow as the golden noble.
As good be hang'd for an old ſheep as a young lamb. *Somerſet.*
She loves the poor well, but cannot abide beggers. *Somerſet.* (*of pretenders to charity.*)

You

You put it together with an hot needle and burnt thread.

Like a loader's horſe that lives among thieves.

(The country-man near a town.) Som.

Apples, pears, hawthorn-quick, oak, ſet them at *Allhollontide* and command them to proſper, ſet them at *Candlemas* and intreat them to grow.

'Tis good ſheltering under an old hedge.

Let not the child ſleep upon bones. *Somerſet.*

i. e. The nurſe's lap.

The more *Moors* the better victory.

No man hath a worſe friend than he brings from home.

Defend me and ſpend me. *(ſaith the* Iriſh *churl.)*

To fear the loſs of the bell more than the loſs of the ſteeple.

Nab me, I'll nab thee.

He hath a conſcience like a Cheverel's ſkin.

(That will ſtretch) A Cheverel is a wild goat. *Somerſ.*

If you touch pot you muſt touch penny. *Somerſ.*

(Pay for what you have.)

He hath a ſpring at his elbow. *(ſpoken of a Gameſter.*

Pull not out your teeth but with a leaden inſtrument.

When *Tom*'s pitcher's broken I ſhall have the ſheards.

(i. e. Kindneſs after others have done with it; or refuſe.)

A child's bird and a boy's wife are well uſed. *Som.*

Be it weal or be it wo,
Beans blow before *May* doth go.
Little mead little need. *Somerſ.*

(A mild winter hoped for after a bad ſummer.)

A good tither a good thriver. *Somerſet.*

Who

Who marries between the ſickle and the ſcythe will never thrive.

She will as ſoon part with the crock as the porridge. *Somerſet.*

You will have the red cap. *Somerſet.*

(Said to a marriage-maker.)

Let them buckle for it. *Somerſet.*

She is as cruſty as that is hard bak'd. *Somerſet.*

(One that is ſurly and loth to do any thing.)

Money is wiſe, it knows its way. *Somerſet.*

Says the poor man that muſt pay as ſoon as he receives.

After *Lammas* corn ripens as much by night as by day.

If you will have a good cheeſe and have'n old, you muſt turn'n ſeven times before he is cold. *Somerſet.*

He is able to bury an Abbey. (*a ſpendthrift.*)

When elder's white brew and bake a peck;
When elder's black brew and bake a ſack. *Somerſ.*

More malice than matter. *Somerſ.*

He builds cages for oxen to bring up birds in.—(*Diſproportionable.*)

Where there is ſtore of oatmeal you may put enough in the crock [*pot.*] *Somerſet.*

He that hath more ſmocks than ſhirts in a bucking, had need be a man of good fore-looking. Chaucer.

You never ſpeak but your mouth opens.

The charitable gives out at the door and God puts in at the window.

All the leavers you can lay will not do it. *Somerſ.*

Hampſhire ground requires every day of the week a ſhower of rain, and on Sunday twain.

As cunning as captain *Drake.*

Let him hang by the heels. *Somerſet.*

(Of a man that dies in debt: His wife leaving all at his death, crying his goods in three markets and three Pariſh Churches, is ſo free of all his debts)

He is ready to leap over nine hedges.
She look'd on me as a cow on a baſtard calf. *Somerſ.*
I will waſh my hands and wait upon you.
The death of wives and the life of ſheep make men rich.
April fools. *(People ſent on idle errands.)*
After a famine in the ſtall,
Comes a famine in the hall. *Somerſet.*
Wellington round-heads.

Proverbial in *Taunton* for a violent fanatick.

None ſo old that he hopes not for a year of life.
The young are not always with their bow bent.

i. e. Under rule.

To catch two pidgeons with one bean.
Every honeſt miller hath a golden thumb.

They reply, None but a cuckold can ſee it. *Somerſet.*

In wiving and thriving a man ſhould take counſel of all the world.
'Tis good grafting on a good ſtock.
The eye is a ſhrew.
To meaſure the meat by the man.

(i. e. The meſſage by the meſſenger.

He ſuck'd evil from the dug.
They are ſo like that they are the worſe for it.
Out of door out of debt. *Somerſet.*

Of one that pays not when once gone.

Word

Words may paſs, but blows fall heavy. *Som.*
Poverty breeds ſtrife. *Somerſet.*
Every gap hath it's buſh.
A dead woman will have four to carry her forth.
King *Henry* robb'd the church, and died a begger.
To take the bird by it's feet.
The hogs to the honey-pots.
Their milk ſod over.
He hath good cards to ſhew.
'Tis beſt to take half in hand and the reſt by and by.

(The tradeſman that is for ready money.)

To heave and theave. *Somerſet.*

(The labouring huſbandman.)

Here is *Gerard*'s Bailiff, work or you muſt die with cold. *Somerſet.*
Come every one heave a pound. *Somerſet.*
As fond as an Ape of a whip. *Somerſet.*
You make the better ſide the worſe. *Somerſ.*

Northern *Proverbs communicated by Mr.* Francis Brokeſby, *of* Rowley, *in* Yorkſhire.

AS blake [*i. e. yellow.*] as a paigle.
He'll never dow [*i. e. be good*] egg nor bird.
As flat as a ſlaun, *i. e. a cuſtard.*
I'll foreheet [*i. e. predetermine*] nothing but building Churches and louping over them.
Meeterly [*indifferently*] as maids are in fairneſs.
Weal and women cannot pan, *i. e. cloſe together.*
But woe and women can.

SCOTTISH PROVERBS.

A.

ALL things have a beginning (God excepted.)
A good beginning makes a good ending.
A ſlothful man is a begger's brother.
A vaunter and a liar is both one thing.
All is not tint that is in peril.
All is not in hand that helps.
A toom purſe makes a bleat merchant.
As long runs the fox as he feet hath.
A haſty man never wanted wo.
A wight man never wanted a weapon.
A fool's bolt is ſoon ſhot.
A given horſe ſhould not be look'd in the teeth.
A good aſker ſhould have a good nay-ſay.
A dear ſhip ſtands long in the haven.
An oleit mother makes a ſweir daughter.
A carleſs huſſy makes mony thieves.
A liar ſhould have a good memory.
A black ſhoe makes a blithe heart.
A hungry man ſees far.
A ſilly bairne is eith to lear.
A half-penny cat may look to the King.
A greedy man God hates.
A proud heart in a poor breaſt, he's meikle dollour to dree.
A ſcald man's head is ſoon broken.

A ſcabbit ſheep files all the flock.
A burnt bairne fire dreads.
Auld men are twice bairnes.
A tratler is worſe than a thief.
A borrowed ſen ſhould come laughing hame.
A blithe heart makes a blomand viſage.
A year a nuriſh, ſeven years a daw.
An unhappy man's cairt is eith to tumble.
An old hound bites ſair.
A fair bride is ſoon buſk'd, and a ſhort horſe ſoon wiſp'd.
As good haud as draw.
A man that is warned, is half armed.
An ill win-penny will caſt down a pound.
All the corn in the country is not ſhorn by pratlers.
Ane begger is wae that another be the gate gae.
A travelled man hath leave to lie.
Ane ill word meets another, and it were at the bridge of *London.*
A hungry louſe bites ſair.
A gentle horſe would not be over ſair ſpurred.
A friend's dinner is ſoon dight.
An ill cook wald have a good claver.
A good fellow tint never, but at an ill fellow's hand.
At open doors, dogs come in.
A word before is worth two behind.
A ſtill ſow eats all the draff.
A dumb man holds all.
All fails that fools thinks.
A wooll-ſeller kens a wooll-buyer.
All fellows, Jock and the Laird.
As the ſow fills, the draff ſowres.
A full heart lied never.
As good merchant tynes as wins.
All the ſpeid is in the ſpurs.
As ſair greets the bairne that is dung afternoon, as he that is dung before noon.
An ill life, an ill end.

Anes wood, never wiſe, ay the worſe.
Anes pay it never crave it.
A good ruſer was never a good rider.
All the keys in the country hangs not at ane belt.
A dumb man wan never land.
As ſoon comes the lamb's ſkin to market, as the old ſheep's.
As many heads as many wits.
A blind man ſhould not judge of colours.
As the old cock craws, the young cock leares.
A ſkabbed horſe is good enough for a ſcald ſquire.
A mirk mirrour is a man's mind.
As meikle up with, as meikle down with.
An ill ſhearer gat never a good hook.
A tarrowing bairne was never fat.
A good cow may have an ill calf.
A cock is crouſe in his own midding.
A new biſſome ſoupes clean.
As ſair fights wranes as cranes.
A yelt ſow was never good to gryſes.
As the carle riches he wretches.
A fool when he hes ſpoken hes all done.
An old ſeck craves meikle clouting.
An old ſeck is ay ſkailing.
A fair fire makes a room flet.
An old knave is na bairne.
A good yeaman makes a good woman.
A man hath no more good than he hath good of.
A fool may give a wiſe man a counſel.
A man may ſpeir the gate to *Rome*.
As long lives the merry man as the wretch for all the craft he can.
All wald have all, all wald forgive.
Ane may lead a horſe to the water, but four and twenty cannot gar him drink.
A bleat cat makes a proud mouſe.
An ill willy cow ſhould have ſhort horns.
A good piece of ſteil is worth a penny.

A ſhored

A ſhored tree ſtands lang.
A gloved cat was never a good hunter.
A gangand foot is ay getting, an it we e but a thorn.
All is not gold that glitters.
A ſwallow makes not ſummer or ſpring-time.
A man may ſpit on his hand and do full ill.
An ill ſervant will never be a good maſter.
An hired horſe tired never.
All the winning is in the firſt buying.
Anuch [enough] is a feaſt (of bread and cheiſe.)
A horſe may ſtumble on four feet.
All thing wytes that well not faires.
All things thrive but thrice.
Abſence is a ſhroe.
Auld ſin new ſhame.
A man cannot thrive except his wife let him.
A bairne mon creep or he gang.
As long as ye ſerve the tod, ye man bear up his tail.
All overs are ill, but over the water.
A man may wooe where he will, but he will wed where he is weard.
A mean pot [where ſeveral ſhare in it] plaid never evin.
Among twenty-four fools not ane wiſe man.
Ane man's meat is another man's poiſon.
A fool will not give his bable for the tower of *London*
A foul foot makes a full weam.
A man is a lion in his own cauſe.
A hearty hand to give a hungry meltith.
A cumberſome cur in company, is hated for his miſcarriage.
A poor man is fain of little.
An anſwer in a word.
A beltleſs bairne cannot lie.
A yule feaſt may be quat at Paſche.
A good dog never barketh bout a bone.
A full ſeck will take a clout on the ſide.
An ill hound comes-halting home.

All

All things help (quod the Wren) when ſhe piſhed in the ſea.
All cracks, all beares.
A houndleſs man comes to the beſt hunting.
All things hes an end and a pudding has twa.
All is well that ends well.
As good hads the ſtirrep, as he that loups on.
A begun work is half ended.
A *Scottiſh* man is ay wiſe behind the hand.
A new ſound, [*per anomatop.*] in an old horn.
As broken a ſhip hes come to land.
As the fool thinks, ay the bell clinks.
A man may ſee his friend need, but he will not ſee him bleed.
A friend is not known but in need.
A friend in court is better nor a penny in the purſe.
All things is good unſeyed.
A good gooſe indeed, but ſhe hes an ill gander.
All are not maidens that wears bair hair.
A mache and a horſe-ſhoe are both alike.
Airlie crooks the tree that good cammok ſhould be.
An ounce of mothers wit is worth a pound of clergy.
An inch of a nag is worth the ſpan of an aver.

B.

BETTER ſit idle than work for nought.
Better learn by your neighbour's ſkaith nor by your own.
Better half an egg nor an empty ſhell.
Better apple given nor eaten.
Better a dog fan nor bark on you.
Bodin [offer'd] geir ſtinks.
Bourd [jeſt] neither with me, nor with my honour.
Buy when I bid you.
Better late thrive than never.
Better hand louſe than bound to an ill baikine.
Better lang little nor ſoon right nought.

Better

Better give nor take.
Better bide the cookes nor the mediciners.
Better ſaucht with little aucht, nor care with many cow.
Bring a cow to the hall, and ſhe will to the byre again.
Bear wealth, poverty will bear itſelf.
Better good ſale nor good ale.
Better wooe over midding nor over moſs.
Blaw the wind never ſo faſt it will lower at the laſt.
Bind faſt, find faſt.
Better auld debts nor auld ſaires.
Better a fowl in hand nor two flying.
Better ſpaire at the breird nor at the bottom.
Bind the ſeck before it be full.
Better be well loved nor ill won geir.
Better finger off nor ay warking.
Better rew ſit, nor rew flit.
Bourd not with bawty, fear leſt he bite you.
Better ſay, Here it is, nor here it was.
Better plays a full weamb, nor a new coat.
Better be happy nor wiſe.
Better happy to court, nor good ſervice.
Better a wit bought, nor twa for nought.
Better bow nor break.
Better two ſeils, nor ane ſorrow.
Better bairnes greit nor bearded men.
Betwixt twa ſtools the arſe falls down.
Better na ring nor the ring of a ruſh.
Better hold out nor put out.
Better ſit ſtill, nor riſe and get a fall.
Better leave nor want.
Better unborn nor untaught.
Better be envied nor pitied.
Better a little fire that warms, nor a meikle that burns.
Be the ſame thing that thou wald be cald.
Black will be no other hew.
Beauty but bounty avails nought.

Beware

Beware of had I wiſt.
Better be alone nor in ill company.
Better a thigging mother, nor a ryding father.
Before I wein and now I wat.
Bonnie ſilver is ſoon ſpendit.
Better never begun nor never endit.
Biting and ſcratching is *Scotsfolks* wooing.
Breads houſe ſkiald never.
Bairnes mother burſt never.
Bannoks [a tharfecake oat-bread] is better than na kin bread,
Better a laying hen nor a lyin crown.
Better be dead as out of the faſhion.
Better buy as borrow.
Better have a mouſe in the pot as no fleſh.

C.

COURT to the town, and whore to the window.
Cadgers [meal-men] ſpeaks of pack-ſaddles.
Changing of words is lighting of hearts.
Charge your friend or you need.
Cats eats that huſſies ſpares.
Caſt not forth the old water while the new come in.
Crabbit was, and cauſe had.
Compariſons are odious.
Come not to the counſel uncalled.
Condition makes and condition breaks.
Cut duelles in every town.
Cold cools the love that kindles over hot.
Ceaſe your ſnowballs caſting.
Come it aire, come it late, in *May* comes the cow-quake.
Courteſie is cumberſom to them that kens it not.
Chalke is na ſheares.

D.

DO in hill as ye wald do in hall.
Do as ye wald be done to.
Do weill and have weill.
Dame deem warily.
Dead and marriage makes tearm-day.
Draff is good enough for ſwine.
Do the liklieſt, and God will do the beſt.
Drive out the inch as thou haſt done the ſpan.
Dead men bites not.
Daffling [jeſting] good for nothing.
Dogs will red ſwine.
Dirt parts company.
Drink and drouth comes ſindle together.
Daft talk dow not.
Do well and doubt na man, and do weill and doubt all men.
Dead at the one door, and heirſhip at the other.
Dummie [a dumb man] cannot lie.

E.

EARLY maiſter, lang knave.
Eaten meat is good to pay.
Eild [old age] wald have honour.
Evening orts is good morning fodder.
Every land hes the lauch, and every corn hes the caffe.
Every man wiſhes the water to his own mylne.
Every man can rule an ill wife but he that hes her.
Eat meaſurelie and defy the mediciners.
Every man for himſelf (quoth the Merteine.)
Every man flames the fat ſow's arſe.
Experience may teach a fool.
Every man wates beſtwhere his own ſhoe binds him.
Efter lang mint never dint.

Efter word comes weird.
Efter delay comes a lette.

F.

FAIR fowles hes fair feathers.
Fair hights makes fools fain.
Fools are fain of flitting.
Falſhood made never a fajr hinder end.
Freedom is a fair thing.
For a loſt thing care not.
Fool haſte is no ſpeed.
Fools let for truſt.
For love of the nurſe, mony kiſſes the bairne.
Folly is a bonny dog.
Fair words break never bone, foul words break many ane.
Foul water ſlokens fire.
Far ſought, and dear bought, is good for Ladies,
For fault of wiſe men, fools ſit on binks.
Fools makes feaſts and wiſe men eat them.
Fools are fain of right nought.
Forbid a thing, and that we will do.
Follow love and it will flee thee, flee love and it will follow thee.
Fegges after peace.
Fools ſhould have no chappin ſticks.
Friendſhip ſtands not in one ſide.
Few words ſufficeth to a wiſe man.
Fire is good for the farcie.
Fidlers dogs and flies comes to feaſts uncalled.
Fill fow and had fow makes a ſtark man.

G.

GRACE is beſt for the man.
Giff gaff [one gift for another] makes good friends.

Good

Good wine needs not a wiſpe.
Good cheir and good cheap garres many haunt the houſe.
God ſends men cold as they have clothes to.
God's help is neirer nor the fair evin.
Give never the wolf the wether to keep.
Good will ſhould be tane in part of payment.
God ſends never the mouth but the meat with it.
Girn when he tie, and laugh when ye louſe.
Go to the Devil and biſhop you.
Go ſhoe the geeſe.
God ſends meat and the Devil ſends cooks.

H.

HUNGER is good kitchine meat.
He that is far from his geir, is neir his ſkaith.
Had I fiſh was never good with garlick.
He mon have leave to ſpeak that cannot had his tongue.
He that lippens to lent plows, his land will ly ley.
He rides ſicker that fell never.
He that will not hear motherhead, ſhall hear ſtep-motherhead.
He that crabs without cauſe, ſhould meaſe without mends.
He that may not as he would, mon do as he may.
He that ſpares to ſpeak, ſpares to ſpeed.
He is well eaſit that hes ought of his own, when others go to the meat.
He that is welcome faires weil.
He that does ill hates the light.
He that ſpeaks the thing he ſhould not, hears the things he would not.
He that is evil deem'd is half hang'd.
Help thyſelf, and God will help thee.
He that ſpends his geir on a whore, has both ſhame and ſkaith.

He that forſakes miſſour, miſſour forſakes him.
Half a tale is enough to a wiſe man.
He that hewes over hie, the ſpail will fall into his eye.
He that eats while he laſts, will be the war while he die.
He is a weak horſe that may not bear the ſaidle.
He that borrows and bigs, makes feaſts and thigs, drinks and is not dry, theſe three are not thrifty.
He is a proud Tod that will not ſcrape his own hole.
He is wiſe when he is well, can had him ſa.
He is poor that God hates.
He is wiſe that is ware in time.
He is wiſe that can make a friend of a foe.
Hair and hair, makes the cairle's head baire.
Hear all parties.
He that is redd for windleſtraws, ſhould not ſleep in lees.
He riſes over early that is hangit or noon.
He is not the fool that the fool is, but he that with the fool deals.
He that tholes overcomes.
He loves me for a little, that hates me for nought.
He that hes twa herds, is able to get the third.
He is a fairie begger that may not gae by ane man's door,
Hall binks are ſliddery.
He is not the beſt wright that hewes the manieſt ſpeals.
He that evil does never good weines.
Hooredome and grace, can never bide in one place.
He that compts all coſtes, will never put plough in the earth.
He that ſlays, ſhall be ſlain.
He that is ill of his harberie, is good of his way kenning.
He that will not when he may, ſhall not when he wald.
Hanging ganges be hap.

He is a fool that forgets himſelf.
Happy man, happy cavil.
He that comes uncall'd, ſits unſerved.
He that comes firſt to the hill, may ſit where he will.
He that ſhames ſhall be ſhent.
He gangs early to ſteal, that cannot ſay na.
He ſhould have a long ſhafted ſpoon that ſups kail with the Devil.
He ſits above that deals aikers.
He that ought the cow, goes neareſt her tail.
He is worth na weill that may not byde na wae.
He ſhould have a hail pow, that calls his neighbour nikkienow.
He that hes gold may buy land.
He that counts without his hoſte, counts twiſe.
He that looks not or he loup, will fall or he wit of himſelf.
Haſte makes waſte.
Hulie [ſoftly] and fair, men rides far journeys.
He that marries a daw [ſlut] eats meikle dirt.
He that marries or he be wiſe, will die or he thrive.
Hunting, hawking, and paramours, for ane joy a hundred diſpleaſures.
Hald in geir, helps well.
He is twiſe fain that ſits on a ſtean.
He that does his turn in time ſits half idle.
He plaints early that plaints on his kail.
He is good that faild never.
Half anuch, is half fill.
He is a ſairie cook that may not lick his own finger.
Hunger is hard in a heal maw.
He ſhould wear iron ſhone that bydes his neighbours deed.
Hame is hamelie.
He that is hated of his ſubjects, cannot be counted a King.
Hap and a half-penny, is warlds geir enough.

He calls me ſkabbed, becauſe I will not call him ſkade.

He is blind that eats his marrow, but far blinder that lets him.

Have God, and have all.

Honeſty is na pride.

He that fiſhes afore the net, lang or he fiſh get.

He tint never a cow, that grat for a needle.

He that hes na geir to loſe, hes ſhins to pine.

He that takes all his geir fra himſelf, and gives to his bairns, it were weill ward to take a mallet and knock out his brains.

He ſits full ſtill that hes a riven breech.

He that does bidding deſerves na dinging.

He that blaws beſt bears away the horn.

He is well ſtaikit within, that will neither borrow nor len.

Hea will gar a deaf man hear.

He is faireſt dung when his awn wand dings him.

He hes wit at will, that with angry heart can hold him ſtill.

Proverbial Speeches of Perſons given to ſuch Vices or Virtues as follows.

Of greedy Perſons it is ſaid.

HE can hide his meat and ſeek more.
He will ſee day at a little hole.
He comes for drink, though drafft be his errand.

Of well ſkilled Perſons.

He was born in Auguſt.
He ſees an inch before his noſe.

Of wilful Perſons.

He is at his wits end.
He hears not at that ear.
He wald fain be fordwart if he wiſt how.
He will not give an inch of his will, for a ſpan of his thrift.

Of Vouſters or new Upſtarts.

His wind ſhakes no corn.
He thinks himſelf na payes peir.

He counts himſelf worthy meikle myce dirt.
Henry Cheike never ſlew a man until he came to him.

Of fleyit Perſons.

His heart is in his hoſe.
He is war frighted nor he is hurt.
He looks as the wood were full of thieves.
He looks like the laird of pity.
He looks like a *Lochwhaber* axe.

Of falſe Perſons.

He will get credit of a houſe full of unbored mill-ſtones.
He looks up with the one eye, and down with the other.
He can lie as weill as a dog can lick a diſh.
He lies never but when the holen is green.
He bydes are faſt as a cat bound with a ſacer.
He wald gar a man trow that the moon is made of green cheis, or the cat took the heron.

Of miſnortured Perſons.

He hes a braſen face.
He knows not the door be the door bar.
He ſpits on his own blanket.

Of unprofitable fooliſh Perſons.

He harpes ay on ane ſtring.
He robs *Peter* to pay *Paul.*
He rives the kirk to thatch the quier.
He wags a wand in the water.
He that rides or he be ready, wants ſome of his geir.

Of weillie Perſons.

He can hald the cat to the ſun.
He kens his oatmeal among other folks kail.
He changes for the better.
He is not ſo daft as he pretends him.

Of angry Perſons.

He hes piſht on a nettle.
He hes not gotten the firſt ſeat of the midding the day.
He takes pepper in the noſe.

Of unconſtant Perſons.

He is like a widder cock.
He hes changed his tippet, or his cloak on the other ſhoulder.
He is like a dog on a cat.
His evening ſong and morning ſong are not both alike.
He is an *Aberdeen*'s man, taking his word again.

Of Perſons ſpeaking pertinently.

He hes hit the nail on the head.
He hes touched him in the quick.

Of Weaſters and Divers.

He hes not a heal nail to claw him with.
He hes not a penny to buy his dogs a leaf.
He is as poor as *Jeb*.
He is as bair as the birch at Zule evin.
He begs at them that borrow at him.
He hes brought his pack to a fit ſpead.
He is on the ground.
His hair grows through his hood.

He hes cryed himſelf diver.

Of proud Perſons.

He counts his half-penny good ſilver.
He makes meikle of his painted ſheits.
He goes away with lifted up head.
He anſwers unſpoken to.
He hes not that bachell to ſwear by.

Of untymous Perſons.

He is as welcome as water in a riven ſhip.
He is as welcome as ſnaw in harveſt.

Of raſh Perſons.

He ſets all on ſex or ſevin.
He ſtumbles at a ſtrea and loupes at a bank.

Of ignorant Perſons.

He does as the blind man when he caſts his ſtaff.
He brings a ſtaff to his own head.
He gars his awn wand ding him.
He takes after the goat that caſts all down at evin.
He hes good ſkill of roſted wooll, when it ſtinks it is enough.

Of effeminate Perſons.

He is *John Thomſon*'s man, coutching carle.
He wears ſhort hoſe.

Of Drunkards.

His head is full of bees.
He may write to his friends.
His hand is in the panyer.

He

He is better fed nor nortured.
He needs not a cake of bread at all his kin.

Of Hypocrites.

He has meikle prayer, but little devotion.
He runs with the hound and holds with the hair.
He hes a face to God, and another to the Devil.
He is a wolf in a lamb's ſkin.
He breaks my head, and ſince puts on my hood.
He can ſay, my joy, and think it not.
He ſleeps as dogs do, when wives ſift meal.
He will go to hell for the houſe profit.

I.

IT is a ſairie brewing, that is not good in the newing.
It is tint that is done to child and auld men.
Ill weids waxes weill.
In ſome mens aught mon the auld horſe die.
It is a ſooth bourd that men ſees wakin.
In ſpace comes grace.
It is ill to bring out of the fleſh that is bred in the bane.
Ill win, ill warit.
It is a ſilly flock where the yowe bears the bell.
It is a ſin to lie on the Devil.
It is eith till, that the awn ſelf will.
It is good mowes that fills the womb.
It is na time to ſtoup when the head is aff.
It is fair in hall, where beards wags all.
It will come in an hour that will not come in a year.
If thou do na ill, do na ill like.
If thou ſteal not my kail, break not my dyke.
If ye may ſpend meikle, put the more to the fire.
If I can get his cairt at a wolter, I ſhall lend it a put.

If I may not keep geeſe, I ſhall keep gefline.
It is kindly that the poke ſavor of the herring.
It is eith to cry zule on another man's coſt.
Ilke [each] man as he loves let him ſend to the cooks.
It is eith to ſwim where the head is holden up.
It is well ware it they have ſorrow that buys it with their ſilver.
If ane will not, another will.
It is ill to take breeches off a bare arſe.
It is dear bought honey that lick'd off a thorn.
If God be with us, wha will be againſt us.
It is weill warit that waſters want geir.
It is ill to bring up the thing that is not therein.
It that lyes not in your gate, breaks not your ſhins.
It is na play where ane greits, and another laughs.
If a man knew what wald be dear, he wald be but merchant for a year.
It is true that all men ſays.
I have a good bow, but it is in the caſtle.
It is hard to fling at the brod [a ſtick that children uſe, when they play at penny prick] or kick at the prick.
Ilke man mend ane, and all will be mendit.
It is a fairie collope that is tain off a capone.
Ill bairnes are beſt heard at home.
It is ill to wakin ſleeping dogs.
Ill herds make fat wolffs.
It is hard to wife and thrive in a year.
It is good ſleeping in a heal ſkin.
It is not tint that is done to friends.
It is ill to draw a ſtrea before an auld cat.
It is a paine both to pay and pray.
It is good fiſhing in drumbling waters.
It is little of God's might, to make a poor man a knight.
It is good baking without meal.
It is a good gooſe that drops ay.

It

It is not the habite that makes the monk.
It is not good to want and to have,
It hes neither arſe nor elbew.
I ſhall ſit on his ſkirt.
It is a bair moore that he goes over and gets not a cow
I ſhall hold his noſe on the grindſtone.
It goes as meikle in his heart as in his heel.
It goes in at the one ear, and out at the other.
It is na mair pittie to ſee a woman greit, nor to ſee a gooſe go bare fit.
It is weill ſaid, but wha will bell the cat.
It is ſhort while ſeen the louſe boore the langeſt.
I have a ſlidderie eill by the tail.
It is as meit as a ſow to beir a ſaddle.
It is as meit as a thief for the widdie.
I wald I had as meikle pepper as he compts himſelf worthy myſe dirt.
It will be an ill web to bleitch.
I cannot find you baith tales and ears,
It is ill to make a blown horn of a tods tail.
If ever you make a lucky pudding I ſhall eat the prick
It that God will give, the Devil cannot reave.
In a good time I ſay it, in a better I leave it.
It's a ſilly pack that may not pay the cuſtome.
I have ſeen as light green.
It's a cold coal to blow at.
It's a ſaire field where all are dung down.
It's a ſaire dung bairn that dare not greit.
I wat where my awn ſhoe binds me.
If you wanted me and your meat, ye wald want ane good friend.

K.

KAME ſingle, kame ſaire.
Kindneſs comes of will.
Kindneſs will creep where it may not gang.
Kindneſs cannot be bought for geir.
Kail ſpaires bread.

Kameſter

Kameſters are ay greaſie.
Knowledge is eith born about.
Kings are out of play.
Kings and Bares oft worries their keepers.
Kings hes long ears.
Kings caff is worth other mens corn.
Kindneſs lies not ay in ane ſide of the houſe.

L.

LITTLE intermeddling makes good friends.
Long tarrying takes all the thank away.
Little good is ſoon ſpendit.
Lang lean makes hameald cattel.
Little wit makes meikle travel.
Learn young, learn fair.
Like draws to like, and aſkabbed horſe to an ald dyke
Laith to the bed, laith out of the bed.
Little may an ald horſe do, if he may not nye.
Let them that are cold blow at the coal.
Lang ſtanding, and little offering makes a good priſe.
Love hes na lack.
Leave the court, before the court leave thee.
Light ſupper makes long life.
Lykit geir is half bought.
Lor ſhips changes manners.
Light winning makes a heavy purſe.
Live and let live.
Liveleſs, faultleſs.
Little ſaid, ſoon mendit.
Laith to the drink, and laith fra it.
Lightly comes, lightly goes.
Laſt in the bed, beſt heard.
Lata is lang and tedious.
Little waits an ill huſſie what a dinner holds in.
Laddes will be men.
Lauch and lay down again.
Likelie lies in the myre, and unlikelie goes by it.

Let

Let him drink as he hes brewed.
Like to die mends not the kirk-yard.
Luck and a bone voyage.
Lang or ye cut *Falkland* wood with a pen-knife.
Love me little and love me lang.
Let alone makes mony lurdon.
Little troubles the eye, but far leſs the ſoul.
Little kens the wife that ſits by the fire, how the wind blows cold in hurle burle ſwyre.

M.

MONY yrons in the fire part mon coole.
Maidens ſhould be meek until they be married.
Men may buy gold over dear.
Mony purſes holds friends together.
Meat and cloath makes the man.
Mony hands make light work.
Make not twa mews of ane daughter.
Meat is good, but menſe is better.
Mony maſters quoth the frog to the harrow, when every tooth took her a knock.
Mint [offer] or ye ſtrike.
Meaſure is treaſure.
Mony men does lack, that yat wald fain have in their pack.
Miſterfull folk mon not be mansfull.
Many ſmals makes a great.
Maiſterie mawes the meadows down.
Mony ſpeaks of *Robin Hood*, that never ſhot in his bow.
Miſter makes men of craft.
Meikle water runs where the miller ſleeps.
Meikle mon a good heart endure.
Mony cares fot meal that hes baking bread enough
Meikle ſpoken, part mon ſpill.
Meſſengers ſhould neither be headed nor hang'd.
Men are blind in their own cauſe.

Mo

Mony words wald have meikle drink.
Man propons, but God diſpons.
Mony man ſerves a thankleſs maſter.
Mony words fills not the furlot.
Mony kinsfolk but few friends.
Men goes over the dyke at the ebbeſt.
Might oftentimes overcomes right.
Mends is worth miſdeeds.
Meikle head, little wit.
Muſtard after meat.
Millers takes ay the beſt toll with their own hand.
Mony man ſpeirs the gate he knows full well.
Muſſel not the oxens mouth.
Meikle hes, wald ay have mair.
Mony tynes the half mark whinger, for the half-penny thong.
Make not meikle of little.
Mony man makes an errand to the hall, to bid the Lady good-day.
Mony brings the raike, but few the ſhovel.
Make no balkes of good bear land.
March whiſquer was never a good fiſher.
Meat and maſſe never hindred no man.

N.

NATURE paſſes norture.
Na man can baith ſup and blaw at once.
Nothing enters in a cloſe hand.
Need makes vertue.
Need has ne law.
Neireſt the Kirk, farreſt fra God.
Neireſt the King, neireſt the widdie.
New lords, new laws.
Na man may puind for unkindneſs.
Neireſt the heart, neireſt the mouth.
Never rode, never fell.

Need gars naked men run, and ſorrow gars webſters ſpin.
Neir is the kirtle, but nearer is the ſark.
Nothing is difficile to a well willit man.
Na man makes his awn hap.
Na reply is beſt.
Nothing comes ſooner to light, than that which is long hid.
Na man can play the fool ſa weill as the wiſe man.
Na penny, na pardon.
Na man can ſeek his marrow in the churne, ſa weill as he that hes been in it himſelf.

O.

OVER faſt, over louſe.
Of anuch men leaves.
Over great familiarity genders deſpite.
Oft compting makes good friends.
Over narrow compting culzies na kindneſs.
Out of ſight, out of langer.
Of twa ills chooſe the leaſt.
Of other mens leather, men takes large whanges:
Over jolly dow not.
Of the abundance of the heart, the mouth ſpeaks.
Of all war, peace is the final end.
Of ill debtours, men takes oats.
Of need make vertue.
Of the earth mon the dyke be builded.
Of ane ill, comes many.
Over hote over cold.
Over heigh over low.
Over meikle of ane thing, is good for nathing.

P.

PENNY wiſe, pound fool.
Prieſt and doves make foul houſes.

Pride

Pride and lazineſs wald have meikle uphald.
Put your hand na farder nor your ſleive may reach.
Poor men are fain of little thing.
Play with your peirs.
Pith is good in all plays.
Put twa half-pennies in a purſe and they will draw together.
Painters and Poets have leave to lie.
Poſſeſſion is worth an ill chartour.
Pride will have a fall.
Poverty parts good company, and is an enemy to vertue.
Put not your hand betwixt the rind and the tree.
Poor men they ſay hes na ſouls.
Patience perforce.
Proviſion in ſeaſon, makes a rich houſe.
Put that in the next parcel.
Peter in, and *Paul* out.
Plenty is na dainty.
Puddings and paramours wald be hotelie handlit.

Q.

QUHAIR [where] the deer is ſlain, ſome bloud will lie.
Quhen the eye ſees it ſaw not, the heart will think it thought not.
Quhen wine is in, wit is out.
Quhen the ſteed is ſtowen, ſhut the ſtable door.
Quhen the tod preaches, beware of the hens.
Quhen the cup is fulleſt, bear it evineſt.
Quhat better is the houſe that the da riſes in the morning.
Quhen theeves reckons, leall men comes to their geir
Quhen I am dead, make me a cawdle.
Quhiles the hawk hes, and whiles he hunger hes.
Quhen the craw flees, her tail follows.
Quhen the play is beſt, it is beſt to leave.

Quha

Quha may wooe without coſt.
Quhiles thou, whiles I, ſo goes the bailleri.
Quhen a man is full of luſt, his womb is full of leeſings
Quha may hold that will away.
Quhen taylours are true, there little good to ſhew.
Quhen thy neighbour's houſe is on fire, take heed to thy awn.
Quhen the iron is hot, it is time to ſtrike.
Quhen the belly is full, the bones wald have reſt.
Quhom God will help, na man can hinder.
Quhen all men ſpeaks, na man hears.
Quhen the good man is fra hame, the table cloths tint
Quhair ſtands your great horſe.
Quhair the pig breaks, let the ſhells lie.
Quhen friends meets, hearts warmes.
Quhen the well is full, it will run over.

R.

REASON bound the man.
Ruſe [praiſe] the foord as ye find it.
Ruſe the fair day at evin.
Rackleſs youth makes a gouſtie age.
Ryme ſpares na man.
Reavers ſhould not be rewers.
Rule youth weil, and eild will rule the ſell.
Rome was not biggit on the firſt day.

S.

SIke man, ſike maſter.
Seldom rides, tynes the ſpurs.
Shod in the cradle, barefoot in the ſtubble.
Sike lippes, ſike latace.
Sike a man as thou wald be, draw thee to ſike company.
Soothe bourd is na bourd.
Seldome lies the Devil dead by the dyke ſide.

Saying

Saying goes good cheap.
Spit on the ſtane, it will be wet at the laſt.
Soft fire makes ſweet malt.
Sorrows gars webſters ſpin.
Sturt pays na debt.
Sillie bairns are eith to lear.
Saw thin, and maw thin.
Soon rype, ſoon rotten.
Send and fetch.
Self deed, ſelf ha.
Shame ſhall fall them that ſhame thinks, to do themſelves a good turn.
Sike father, ſike ſon, *&c.*
Seill comes not while ſorrow be gone.
Shees a foule bird that ſyles her own neſt.
Speir at Jock thief my marrow, if I be a leal man
Soon gotten, ſoon ſpendit.
Sike prieſt, ſike offering.
She is a ſairie mouſe that hes but ane hole.
Surfet ſlays mae nor the ſword.
Seik your ſauce where you get your ail.
Sokand ſeall is beſt.
Sike anſwer as a man gives, ſike will he get.
Small winning makes a heavy purſe.
Shame is paſt the ſhedd of your hair.
Send him to the ſea and he will not get water.
Saine (bleſs) you weill fra the Devil and the Lairds bairns.
She that takes gifts herſelf, ſhe ſels, and ſhe that gives, does not ells.
Shroe the ghaſt that the houſe is the war of.
Shew me the man, and I ſhall ſhew you the law.
Swear by your burnt ſhines.
Sairie be your meil poke, and ay your fiſt in the nook of it.

THE

T.

THE mair haſte the war ſpeid.
Tyde bydes na man.
Twa daughters and a back door are three ſtark theeves.
There was never a cake, but it had a make.
There came never a large fart forth of a wran's arſe.
Toome [empty] bagges rattles.
The thing that is truſted, is not forgiven.
Take part of the pelf, when the pack is a dealing.
Tread on a worm, and ſhe will ſteir her tail.
They are lightly robbed that hes their awn.
The craw thinks her awn bird faireſt.
There is little to the rake to get after the biſſome.
They buy good cheap that brings nathing hame.
Thraw [twiſt] the wand while it is green.
The ſhooemakers wife is worſt ſhod.
The worſt warld that ever was, ſome man wan.
They will know by a half-penny if a Prieſt will take offering.
Tyme tryes the truth.
The weeds overgaes the corn.
Take tyme while tyme is, for tyme will away.
The piper wants meikle that wants the nether chaps.
They are welcome that brings.
The langer we live the mae ſtrange ſights we ſee.
There are many ſoothe words ſpoken in bourding.
There is na thief without a receiver.
There is many fair thing full falſe.
There came never ill of a good adviſement.
There is na man ſa deaf, as he that will not hear.
There was never a fair word inhicding.
The mouth that lyes ſlayes the ſoul.
Trot mother, trot father, how can the foal amble.
They were never fain that ſhrugged.
Twa fools in ane houſe is over many.
Twa wolfs may worrie ane ſheep.

The day hes eyne, the night hes ears.
The tree falls not at the firſt ſtraike.
The mair ye tramp in a turde, it grows the breader.
There is none without a fault.
The Devil is a buſie Biſhop in his own diocie.
There is no friend to a friend in deed.
There is na fool to an auld fool.
Touch a good horſe in the back, and he will fling.
There is remeid for all things but ſtark deid.
There is na medicine for fear.
The weakeſt goes to the walls.
That which huſſies ſpares, cats eats.
Thou wilt get na mair of the cat but the ſkin.
There mae madines nor makine.
They laugh ay that winnes.
Twa wits is better nor ane.
They put at the cairt that is ay gangand.
Three may keep counſel if twa be away.
They are good willie of their horſe that hes nane.
The mae the merrier, the fewer the better chear.
The blind horſe is hardieſt.
There mae ways to the wood nor ane.
There is meikle between word and deed.
They that ſpeirs meikle will get wot of part.
The leſs play the better.
The mair coſt, the mair honour.
There is nothing more precious nor tyme.
True love kyths in tyme of need.
There are many fair words in the marriage making, but few in the portion paying.
The higher up, the greater fall.
The mother of miſchief is na mair nor a gnat wing
Tarrowing bairnes were never fat.
There little ſap in dry peaſe hulls.
This bolt came never out of your bag.
Thy tongue is na ſlander.
Take him up there with his five eggs, and four of them rotten.

The

The next tyme ye daunce, with whom ye take by the hand.
The gooſe pan is above the roſt.
Thy thumb is under my belt.
There is a dog in the well.
The malt is above the beir.
Touch me not on the ſair heel.
The pigs overgaes the ald ſwine.
Take a man by his word, and a cow by her horn.
There meikle hid meat in a gooſe eye.
They had never an ill day that had a good evening.
There belongs mair to a bed nor four bair legs.
The greateſt clarks are not the wiſeſt men.
Thou ſhould not tell thy foe when thy fit ſlides.
The grace of God is geir enough.
Twa hungry meales makes the third a glutton.
This warld will not laſt ay.
The Devil and the Deân begins with a letter, when the Devil hes the Dean, the kirk will be the better.
They are as wiſe that ſpeir not.
There is nothing ſo crouſe as a new waſhen louſe.

W.

WRANG has nea warrand.
Will hes that weill is.
Well done, ſoon done.
Weapons bodes peace.
Wiles helps weak folk.
Wiſhers and walders are poor houſe-halders.
Words are but wind, but dunts are the Devil.
Wark bears witneſs wha weill does.
Wealth gars wit waver.
Weill bydes, weill betydes.
Wrang compt is na payment.
Wrang hears, wrang anſwer gives.
With empty hand, na man ſhould hawkes allure.
Weill wats the mouſe, the cat's out of the houſe.
Well worth aw, that gars the plough draw.
We hounds ſlew the hair, quoth the meſſoun.

Wonder laſts but nine nights in a town.
Women and bairns keeps counſel of that they ken not
Wont beguilt the lady.
Waken not ſleeping dogs.
We have a craw to pluck.
Well good mother daughter.
Wood in a wilderneſs, and ſtrengh in a fool.
Wit in a poor man's head, moſſe in a mountain avails nothing.
Weils him and wopes him that hes a Biſhop in his kin
Uſe makes perfectneſs.
Unſkild medicinars, and horſemarſhels, ſlays both man and beaſt.
What reakes of the feed, where the friendſhip dow nought.

Y.

YE will break your crag and your faſt alike in his houſe.
Ye ſtrive againſt the ſtream.
Youth never caſts for perrill.
Ye ſeek hot water under cold yce.
Ye drive a ſnail to *Rome*.
Ye ride a bootleſs errand.
Ye ſeek grace at a graceleſs face.
Ye learn your father to get bairns.
Ye may not ſit in *Rome* and ſtrive with the Pope.
Youth and age will never agree.
Ye may puind for debt, but not for unkindneſs.
Ye breid of the cat, ye wald fain eat fiſh, but ye have na will to weet your feet.
Ye breid of the gouk, ye have not a ryme but ane.
Ye ſhould be a King of your word.
Ye will get war bodes before Belten.
Ye may drink of the bourn, but not byte of the brae.
Ye wald do little for God an the Devil were dead.
Ye have a ready mouth for a ripe cherry.
Ye breid of the millers dog, ye lick your mouth or the pok be open.

HEBREW

HEBREW PROVERBS.

מנירה ובירה אבא ניזירת בירה נרגא.

THE axe goes to the wood, from whence it borrowed its helve.

It is uſed againſt thoſe who are injurious to thoſe from whom they are derived, or from whom they have received their power.

אם אמר לך חד אוניך דהמר לא תיחוש תריין עתיד לך פדומבי. If any ſay that one of thine ears is the ear of an aſs, regard it not: If he ſay ſo of them both, procure thyſelf a bridle.

That is, it is time to arm ourſelves with patience when we are greatly reproached.

בחקלא דאירת בירה אגרין לא תימר מילה דמסטירין. Do not ſpeak of ſecret matters in a field that is full of little hills.

Becauſe it is poſſible ſome body may lie hid there and hear what is ſaid.

עלוכה מריגתא שאסירה פודגריס. That city is in a bad caſe whoſe Phyſician hath the gout.

אל תדור בעיר דריש מתא אסיא. Do not dwell in a city whoſe governor is a Phyſician.

אסא דקאי ביגו הלימי אסא שמירה ואסא קרו ליה. A myrtle ſtanding among nettles does notwithſtanding retain the name of a myrtle.

באתר דאית גבר תמן לא תהוי גבר. *i. e.* Where there is a *man*, there do not thou ſhew thyſelf a man.

The meaning is, that it becomes us not to intermeddle in an office where there is already ſuch good proviſion made that there is no need of our help.

אבב חוטרא מילי ואבי דרי חושבנא. *i. e.* At the door of the fold *words*, within the fold an *account*.

The ſhepherd does with fair words call back his fugitive ſheep to the door of the fold; but when he gets them in he puniſheth them for ſtraying away. It is applicable to what may be expected from our governors againſt whom we have rebelled.

איהו בקרו ואתתיה בבוציני. *i. e.* He is pleaſed with gourds, and his wife with cucumbers.

A Proverb by which is expreſſed, that both the man and wife are vicious much alike.

לא כמא דאמרת אמך אלא כמא דאמרין מגרייא. *i. e.* It is not as thy mother ſays, but as thy neighbours ſay.

The meaning is, that we are not to regard the praiſes of a near relation, but to liſten to what is ſaid by the neighbourhood.

נבח בך כלבא עול נכח כך נורייתא פוק. *i. e.* If the dog bark, go in; if the bitch bark, go out.

מבלבא בישא נודא טבא לא נפיק. *i. e.* We may not expect a good whelp from an ill dog.

שכם גסיב ומבנאי נזור. *i. e. Sichem* marries the wife (*viz. Dinah.*) and *Miſgæus* is circumciſed (*i. e. puniſhed.*)

Delirant Reges plectuntur Achivi.

נמלא במדי אקבא דקרא. A camel in *Media* dances in a little cab.

This Proverb is uſed againſt thoſe who tell incredible things.

נמלא אזלא למיבעי קרני אורני דדהוו ליה גזין מנירו. *i. e.* The camel, going to ſeek horns, loſt his ears.

Againſt thoſe who, being diſcontented with what they have, in purſuit of more loſe what they once had.

נפישו גמלו סכי דמטיענו משבא דהונני. *i. e.* Many old camels carry the ſkins of the young ones *to the market.*

קבא רבא וקבא זוהא מינגדר ואזיל לשאול: *i. e.* The great cab and the little cab go down to the grave.

ראנר גינה אכל ציפרין ראנר גינין ציפרין אכרין ליה: *i. e.* He that hires one garden *(which he is able to look after)* eats birds; he that hires more than one will be eaten by the birds.

לפום גנתא גננא: *i. e.* As is the garden ſuch is the gardener.

אי לאו דלינא חספא לא משכחת מרגניתא תות: *i. e.* If I had not lifted up the ſtone, you had not found the jewel.

It is uſed when one man reaps the fruit of the labours of another.

אדלי יומא ארלי קצירא: *i. e.* When the Sun riſes, the diſeaſe will abate.

It is ſaid by one man of the *Jews*, that there was a precious ſtone which did hang on the neck of *Abraham*, which when the ſick man looked on he was preſently healed: and that when *Abraham* died God placed this ſtone in the Sun: This is thought to have given occaſion to the Proverb above-named. *V. Buxtorf. Lexic. Rabbin. in voce* דלא.

ראית ליה מבדתא בדקניה כולי עלמא קא יקלין ליה: Whoever hath a divided beard, the whole world will not prevail againſt him.

This Proverb is uſed of thoſe who are cunning, and ſuch are they thought to be whoſe beard is divided, which, by their much handling when they are muſing and thoughtful, they are ſaid to divide.

נחות דרגא נסיב איתתא סק דרגא בחר שושבינא: *i. e.* Go down the ladder when thou marrieſt a wife, go up when thou chooſeſt a friend.

The meaning is, that we ſhould not marry a wife above our rank, though we chooſe ſuch a friend.

זבן ולא תיזול: *i. e.* Rather ſell than be poor.

זבן וזבן תגרא אוקרי: *i. e.* He that buys and ſells is called a merchant.

This Proverb is uſed in deriſion of thoſe who buy and ſell to their loſs.

ארחלא אברעיך זבינך זבן: *i. e.* While the duſt is on your feet ſell what you have bought.

The meaning is, that we ſhould ſell quickly (though with light gains) that we may trade for more.

ורוק חיטרא לאויראּ איעיקרידּ קאים: *i. e.* Caſt your ſtaff into the air, and it will fall upon its root, or *heavy end.*

Naturam expellas furcâ licet uſque recurret.

חמרא למריד וטיבותיד לישקידּ: *i. e.* The wine is the maſter's, but the goodneſs of it is the butler's.

אם יצלד חמור במולם תמצד דעת בנשים: When an aſs climbs a ladder, we may find wiſdom in women.

חמרא אפילו בתקופת תמון קרירד הילי *i.e.* An aſs is cold even in the ſummer ſolſtice.

The meaning is, that ſome men are ſo unhappy that nothing will do them good.

חמר וגמל: *i. e. Aſinario - - Camelario.*

i. e. A man that hath the care of leading a camel, and driving an aſs. Such a man is in the midſt, and knows not how to go forward or backward; for the aſs will not lead, nor the camel be driven. It is applicable to him who hath to do with two perſons of contrary humours, and knows not how to pleaſe both, nor dares he diſpleaſe either of them.

מברין למחפת ואתחפתון: *i. e.* They had thought to have put others into a ſleeve, and they are put in themſelves.

עני מהפך בחררד בא אחד ונטלד הימנו: *i. e.* The poor man turns his cake, and another comes and takes it away.

שרי כיסך פמח ש קך: *i. e.* Open thy purſe (viz. *i. e. receive thy money*) and then open thy ſack; *i. e.* then deliver thy goods.

בלבא בכפנא אפילו נללי מבלע: *i. e.* An hungry dog will eat dung.

פון מלחא ושדי בשרא לכלבא: *i. e.* If you take away the ſalt, you may throw the fleſh to the dogs.

עבדא רמלכא מלכא: The ſervant of a king is a king.

לא

עא תדור במתא דלא צניף בה סוסיא ולא נבח בה כלבא *i. e.* Do not dwell in a city where an horſe does not neigh, nor a dog bark.

The meaning is, that if we would be ſafe from danger we muſt not dwell in a city where there is neither an horſe againſt an enemy, nor dogs againſt thieves.

קפרן זבין אדעא מתן נסיב איתתא: *i. e.* Make haſte when you are purchaſing a field, but when you are to marry a wife be ſlow.

כדדנין רעיא על עגא עביד נגודא סמיתא: When the ſhepherd is angry with his ſheep he ſends them a blind guide.

בשערת עקתא נדרא בשערת רוחא שיטפא: In the time of affliction, a vow; in the time of proſperity an inundation: *or a greater increaſe of wickedneſs.*

The Devil was ſick, the Devil a Monk would be;
The Devil was well, the Devil a Monk was he.

סבא בביתא סימנא טבא בביתא: *i. e.* An old man in an houſe is a good ſign in an houſe.

Old men are fit to give wife counſel.

אוי לזה שנעשה סניגורו קטנורו: *i. e* Wo be to him whoſe advocate becomes his accuſer.

This Proverb is accommodable to various purpoſes: God required propitiatory ſacrifices of his people; when they offered them up, as they ſhould, they did receive their pardon upon it: but if they offered the blind or lame, &c. they were ſo far from gaining their pardon, that they increaſed their guilt: And thus their advocate became their accuſer.

עד דסנדלא ברגלך דרוס כובא: *i. e.* While thy ſhoe is on thy foot tread upon the thorns.

ערבך ערבא עריך: *i. e.* Your ſurety wants a ſurety.

This Proverb is uſed of an infirm argument that is not ſufficient to prove what it is alledged for.

טבא עפורתא בפחא ממאה פורחים: *i. e.* One bird in the net is better than an hundred flying.

קב ותקף: *i. e.* Little and good.

בירא דשתית מנידה לא תשרי בוד קלא: *i. e.* Never caſt dirt into that fountain of which thou haſt ſometime drank.

The meaning is, that we ſhould not proudly deſpiſe or reproach that perſon or thing which formerly have been of uſe to us.

אל תסתכל בקנקן אלא במה שיש בה: *i. e.* Do not look upon the veſſel, but upon that which it contains.

השקר אין לו רגלים: *i. e.* A lie hath no feet.

רחילא בתר רחילא אזלא: *i. e.* One ſheep follows another.

So one thief, and any other evil doer, follows the ill example of his companion.

לא משינו שועל שמת בעפר פירו: We never find that a fox dies in the dirt of his own ditch.

The meaning is, that men do rarely receive any hurt from the things to which they have accuſtomed themſelves.

מלה בכלע משתוקא ברתרון: If a word be worth one ſhekel, ſilence is worth two.

Nunquam etenim tacuiſſe nocet, nocet eſſe locutum.

נפל תורא הרר לסכינא: If the ox fall, whet your knife.

The meaning is, we muſt not let ſlip the occaſion of getting the victory over an enemy.

נפל תורא סנין מבחור: When the ox falls, there are many that will help to kill him.

The meaning is, that there are many ready to trample upon him that is afflicted.

תעלא בעדנידה סניד ליד: *i. e.* We muſt fall down before a fox in ſeaſon.

The meaning is, that we ought to obſerve cunning men, and give them due reſpect in their proſperity.

הוי זנב לאריות ואל תהי ראש לשועלים: Chooſe rather to be the tail of lions than the head of foxes.

כד בושתא השתרא עברו הלולא מתרבא
נרא בישא: When the weaſel and the cat make a marriage it is a very ill preſage.

The meaning is, that when evil men who were formerly at variance, and are of great power, make agreement, it portends danger to the innocent, and to others who are within their reach. Thus upon the agreement of *Herod* and *Pilate* the moſt innocent blood is ſhed. The *Jews* tell of two dogs that were very fierce one againſt the other; one of them is aſſaulted by a wolf, and thereupon the other dog reſolves to help him againſt the wolf who made the aſſault.

תרי קבין רתמחי דר קבא דקשייתא
וסריתא: *i. e.* In two cabs of dates there is one cab of ſtones and more.

The meaning is, that there is much evil mingled with the good which is found in the world.

כר לא תיעול מלה תיעול פלגא: *i. e.* If the whole world does not enter yet half of it will.

'Tis meant of calumny and reproach, where many times ſome part is believed though all be not. *Calumniare fortiter, & aliquid adhærebit.*

מן דנכתיה חויא הבלא מרחיל ליה: *i. e.* He that hath been bitten by a ſerpent is afraid of a rope.

The meaning is, he is afraid of any thing that hath the leaſt likeneſs to a ſerpent.

ניפא בחזורין ומחלקא ליבישא: She plays the whore for apples and then beſtows them upon the ſick.

This Proverb is uſed againſt thoſe who give alms of what they get unjuſtly.

תרעא דלא פתיח למצלתא פתיח
לאסיא: The door that is not opened to him that begs our alms, will be opened to the Phyſician.

שביק לרויא דמנפשיה נפיל: Let but the drunkard alone, and he will fall of himſelf.

צללת במים אדירים והצלורת חרס בידך: *i. e.* Thou haſt dived deep into the water and haſt brought up a potſherd.

אוסיפת מיא אוסיף קמח: *i. e.* If thou haſt increaſed thy water, thou muſt alſo increaſe thy meal.

Thus he that raiſeth many objections is obliged to find ſolutions for them alſo.

אין רא שאין בו מוב: *i. e.* There is nothing ſo bad, in which there is not ſomething of good.

ראית לידה זקיפא ברזוק תזדה לא
ניימא לחבריה זקוף כיניתא *i. e.* He that hath had one of his family hanged, may not ſay to his neighbour, hang up this fiſh.

The meaning is, we muſt abſtain from words of reproach, and then eſpecially when we are not free from the crimes which we reproach others for.

נזירא סחור סחור לכרמא לא תקרב: *i. e.* O thou *Nazarite*, go about, go about, and do not come near the vineyard.

The meaning is, that we ſhould avoid the occaſions of ſin. The *Nazarite* was forbidden the uſe of wine, and it was therefore his wiſeſt courſe to avoid all occaſions of treſpaſſing.

סודך אסירך ואם תגלהי תהידה אסירת *i. e.* Thy ſecret is thy priſoner, if thou let it go, thou art a priſoner to it.

The meaning is plain, *viz.* That we ought to be as careful in keeping a ſecret as an officer in keeping his priſoner, who makes himſelf a priſoner by letting his priſoner go. There is ſometimes a great danger in revealing a ſecret, and always it is an argument of great folly. For as the *Jews* ſay well, *Thy friend hath a friend, and thy friend's friend hath a friend:* And therefore what thou wouldſt have kept as a ſecret reveal not to thy friend. And they elſewhere ſay, that *He who hath a narrow heart, i. e.* but a little wiſdom, *hath a broad tongue, i. e.* is apt to talk at large.

רמין מנחשא ולא ידע מה רמין: *i. e.* The Magician mutters, and knows not what he mutters.

This is proverbially uſed againſt thoſe who pray in an unknown tongue; or do any thing which they do not underſtand.

בתך בגרה שחרר עבדך ותן לה: *i. e.* If thy daughter be marriageable ſet thy ſervant free, and give her to him in marriage.

מתן מתן ארבע מאה זוז שיד׳׃ *i. e.* To expect, to expect is worth four hundred drachms.

Zuz is the fourth part of the ſacred Shekel. This Proverb is uſed to recommend to us the advantage of deliberation in our actions.

וחא לעללא לא שכידא לתליתא שכיח׃ They can find money for miſchief, when they can find none to buy corn.

במתא שמאו בלא מתא תותבא׃ In my own city my *name*, in a ſtrange city my cloaths *procure me reſpect*.

אין דארי מהכם מתוך קופה של תבן אלא מתוך קופה של בשר׃ 'Tis not a baſket of hay but a baſket of fleſh which will make a lion roar.

That is, it muſt be fleſh and not hay which will give courage and ſtrength to a lion.

בר ברך קידא ליזבן ואת לא תצטער׃ Let thy grandchild buy wax and do not thou trouble thyſelf.

פשוט נבילתא בישוקא ושקול אגרא׃ Pull off the ſkin in the ſtreets and receive thy wages.

That is, we were better ſubmit to the meaneſt employment than want neceſſaries.

מבא חדא פילפלתא חריפתא ממלא צנא רקאי׃ One grain of ſharp pepper is better than a baſket full of gourds.

That is, one wiſe man, how mean ſoever, is more valuable than many that are unwiſe.

כנון שבא הרת ברגלי׃ As if a man that is killed ſhould come home upon his feet.

This is uſed proverbially of thoſe things which we give for loſt.

Theſe

Theſe that follow are the Sentences of Ben Syra, *a man of great fame and antiquity among the* Jews.

אנקיד לאסיא עד דלא תצטדיך ליה׃

HOnour a Phyſician before thou haſt need of him.

That is, we muſt honour God in our health and proſperity that he may be propitious to us in our adverſity.

בר דלא בר שבקיה על אפי מיא וישום׃ Thy child that is no child leave upon the waters and let him ſwim.

That is, where our child is not reclaimable by fair means we may not hinder him from condign puniſhment.

גרמא רנפל בחולקך נרדיה׃ Gnaw the bone which is fallen to thy lot.

That is, he that hath an ill wife muſt patiently bear with her: It may alſo be applied to other things.

דהבא צריך לקמצאה ועולימא לאלקאה׃ Gold muſt be beaten, and a child ſcourged.

הוי טב ויהך מן טבתא לא תמנע׃ Be good, and refrain not to be good.

ווי ליה לבישא ווי להון לדבוקיהה׃ Wo be to the wicked, and wo be to them that cleave to them. Or, *to their neighbours that live near them.*

מב לכישא לא תעביד ובישא לא מטי לך׃ If we would avoid a miſchief we muſt not be very kind and familiar with an evil man.

ידך מן טיבותא לא תמנע With-hold not thine hand from ſhewing mercy to the poor.

כלתא עלתה לנינגא ולא ידעה מה מטילה: The bride goes to her marriage bed, but knows not what ſhall happen to her.

The meaning is, that we ought not confidently to promiſe ourſelves in any thing any great ſucceſs. Thus it is ſaid, that a certain man ſaid he would enjoy his bride on the morrow, and when he was admoniſhed to ſay he would, *if God will:* He anſwered that he would, whether God would or not. This man and his bride were both found dead the following night. Thus was the ſaying of *Ben Syra* verified, The bride, &c.

לחכימא ברמיזא ולדשיא בכור מיזא: A nod for a wiſe man, and a rod for a fool.

מוקיר מבסרוהי דאמי לחמרא: He that gives honour to his enemy is like to an aſs.

גור דליק מוקיד נדישיז סגיאין: A *little* fire burns up a great deal of corn.

This ſaying is to be underſtood of the miſchief which an evil and ſlandering tongue does, and is exemplified in *Doeg*, who by this means brought deſtruction upon the Prieſts. Ἰδοὺ ἡλίκον πῦρ ἡλίκην ὕλην ἀνάπτει. Jam. iii. 5.

סבא בביתא סימנא טבא בביתא: An old man in an houſe is a good ſign in an houſe.

פתורא פריש מחלקת נסתלקת: Spread the table and contention will ceaſe.

עריך את למיסב ולמיתן יהא חול קך עם כר טבין: If thou muſt deal, be ſure to deal with an honeſt man.

רחימא קדמאה לירת את כפר כיד: Be not ungrateful to your old friend.

שיתין מליכין יהון לך ומליכות נפשך לא תשבוק: Though thou haſt never ſo many counſellers, yet do not forſake the counſel of thy own ſoul.

היום קצר והמלאכה מרובה: The day is ſhort, and the work is much.

Ars longa vita brevis.

FINIS.

A

COLLECTION

OF

English Words

NOT

GENERALLY USED.

WITH

Their Significations and Original, in two ALPHABETICAL CATALOGUES.

THE ONE

Of ſuch as are proper to the Northern, the other to the Southern COUNTIES.

WITH

An Account of the preparing and refining ſuch METALS and MINERALS as are found in ENGLAND.

The FOURTH EDITION.

Augmented with many Hundred WORDS, OBSERVATIONS, LETTERS, *&c.*

By JOHN RAY, F. R. S.

LONDON:

Printed for W. Otridge, oppoſite the North Side of the New Church in the Strand; S. Bladon, in Pater-noſter-row; W. Cooke, at the Royal Exchange; W. Harris, in St. Paul's Church-Yard; S. Steare and T. Peat, in Fleet-ſtreet; J. Robſon, C. Parker, and W. Shropſhire, in Bond-ſtreet; J. Ridley, in St. James's-ſtreet; H. Turpin, in St. John's-ſtreet; R. Smith, next Barnard's Inn, in Holborn; G. Woodfall, at Charing-Croſs; and G. Pearch, Cheapſide.

MDCCLXVIII.

TO HIS

HONOURED FRIEND,

PETER COURTHOPE, Eſq;

OF

DANNY in SUSSEX.

SIR,

THO' I need no other Motive to induce me to preſent You with this Collection of ENGLISH Words, but that I might take Occaſion publickly to own my Obligations to You, as well for your long-continued Friendſhip, as for the Aſſiſtance you have ſome time afforded me in thoſe Studies to which I am, I think, naturally inclined; yet one Circumſtance did more eſpecially lead me to make choice of You for its Patron; and that is, that You were the firſt who contributed to it, and indeed the Perſon who put me upon it; and ſo, it being in good meaſure your own,

I have Reaſon to hope, that You will favourably accept it. I confeſs the Work is ſo inconſiderable, that I am ſomewhat aſhamed to prefix your Name before it; but having nothing elſe left of my own, which I deſign to trouble the World with, as not knowing whether I may live ſo long as to perfect what I have now before me, I chuſe rather to preſent You with this, than loſe the Honour of being known to have ſuch a Friend, or neglect the Duty of making Acknowledgments where they are due, eſpecially having already made Preſents of this Nature to others of my Friends, which is enough to excuſe this Dedication intended to do other Purpoſes, by

SIR,

Your very humble Servant,

J. RAY.

PREFACE.

SINCE the publiſhing this Collection of local Words, in the Year 1674, which were haſtily gathered up by me, I received a Letter from my worthy Friend Mr. *Francis Brokeſby*, ſome time Fellow of *Trinity* College, in *Cambridge*, and ſince Rector of *Rowley*, in the *Eaſt Riding* of *Yorkſhire*, attended with a large Catalogue of Northern Words, their Significations, and Etymologies, to be added to a ſecond Edition of this Collection, if it ever came to be reprinted; which then I did not expect that it would. But ſince it hath found ſo favourable Acceptance among the Ingenious, that the former Impreſſion being diſperſed and exhauſted, a new one is deſired by the Bookſeller concerned; I readily entertained the Motion, that I might enrich my Book, and recommend it to the Reader by ſo conſiderable an Edition, as alſo procure my Friend the Praiſe due to his Pains and Performance. And leſt I myſelf ſhould defraud him, and intervert any Part thereof, I hold myſelf obliged to advertiſe the Reader, that the greateſt Part of the Words added to the Northern Collection are owing to him, tho' his Name be not ſubjoined. The reſt are a Supplement of ſuch Words obſerved by the learned and ingenious, my

honoured and dear Friend, Dr. *Tancred Robinſon*, as he found wanting in Mr. *Brokeſly*'s Catalogue. The greateſt Part of the additional Words in the Southern Collection were contributed by my ingenious Friends Mr. *Nicholas Jekyll*, of *Sibble Hevening-ham*, and Mr. *Manſell Courtman*, Miniſter of *Caſtle Heveningham*, in *Eſſex*. Since the Copy of this Collection was out of my Hands, and delivered to the Bookſeller in order to the Printing of it, I received three Catalogues of local Words, two from my learned and worthily eſteemed Friend Mr. *Edward Lloyd*, of *Oxford*, one drawn up by himſelf, of *Britiſh* Words, parallel to ſome of the Northern Words in this Collection, from which, probably, the Northern might be derived; the other communicated to him by Mr. *Tomlinſon*, of *Edmund-Hall*, a *Cumberland* Gentleman. The third from Mr. *Wilkinſon*, a Bookſeller in *Fleet-ſtreet*, *London*, Owner of the Copy of this Collection, ſent him from Mr. *William Nicholſon*, an ingenious Miniſter, living in *Cumberland*. I found in it many Words already entered in my Collection, the moſt of which I thought fit to omit though had they came timely enough they might have been uſeful to me, becauſe they contain many Parallels in the *Teutonick*, *Cimbrick*, and old *Gothick* Languages, which might have been added in their Places. Some Words I alſo obſerved therein of common and general uſe in moſt Counties of *England*, at leaſt where I have lived or converſed, which I alſo omitted (becauſe it is not my Deſign to write an *Engliſh Gloſſary*) but yet ſhall here mention them.

Beniſon for Benediction, which is not unuſual among our elegant Writers.

Blume or *Bloom*, for Bloſſom.

A *Bowre*, for an Arbour, becauſe made of Bows, or, as they uſually ſpell it, Boughs of Trees;

Trees; though, I confeſs, with us it is uſed neither for a Houſe, nor for a Room.

A *Brigge*, for a Bridge, uſed at *Cambridge*. It is but a Difference of Dialect.

Childermas Day, for Innocents Day.

A *Corſe*, for a dead Body, which, in my Opinion is originally nothing but *Corps*.

A *Cragge*, probably from the *Britiſh Craig*.

To *Cun*, or *Con* thanks; to give thanks.

Deft, for Neat, pretty.

Fangs, for Claws, Clutches, is a general Word.

To *Fleer*, or *Flyre*; to laugh ſlily, to jeer.

Gear, or *Geer*, for Cloaths, Accoutrements, Harneſs. So Women call the Linen, and what elſe they wear upon their Head, Head-gear; *Gear* is alſo uſed for Trumpery, Rubbiſh, ſo as Stuff is. *Goodly Gear*.

A *Glead*, for a Kite, which he, very probably, deduces from gliding.

The Word *Grave* is not uſed in the South for digging with a Spade, but it is appropriated to cutting upon Metal. But a *Grave*, i. e. *Sepulcrum*, is a Pit digged with a Spade, and we ſay, a *Spade-graft*, or a *Spit-deep*. And a *Groove* is a Furrow, made in Wood, or Metal by Joyners, Smiths, or other Artificers.

Groats, for great Oatmeal, is a general Word.

Gripe, the ſame with *Grupe*, is frequently uſed with us for *ſulcus*, *foſſula*, *illex*.

Harrying the Country, is alſo generally uſed for waſting, plundering, ſpoiling it by any means. There is a ſort of Puttock called a *Hen-harrier* from chaſing, preying upon, and deſtroying of Poultry.

Than *hieyou*, for haſte you; nothing more common.

Lugs, for Ears, is a general, but deriſory Word. *With Hair in Characters, and Lugs in Text. Cleveland*'s Poems.

Neb, is of frequent Uſe, tho' not for the Noſe of a Man, yet for the Bill of a Bird, and metaphorically for the Point of a Pen, or the long and ſlender Noſe of any Veſſel.

To *Nip*, for to preſs between the fingers and thumb, not uſing the Nails; or with any Inſtrument that is flat as Tongs, or the like. To preſs between Things that are edged, is called pinching.

A *Reek*, with us ſignifies not a Smoak, but a Steam ariſing from any Liquor or moiſt Thing heated.

Sad, is uſed alſo for heavy, ſpoken of Bread that riſes not, or the like.

A *Strand*, for a Shore, or Bank of Sand, whence the *Strand* in *London*; and a Ship is ſaid to be Stranded.

Uncouth, is commonly uſed for abſurd, incongruous.

Warre, for beware, as *War Heads*, or *Horns*.

Wented, for Acid, or a little changed, ſpoken of Wort.

To *Whittle* Sticks, to cut off the Bark with a Knife, to make them White. Hence alſo a Knife is, in Deriſion, called a Whittle.

Wilie, ſubtle, deceitful.

I was the leſs ſcrupulous of omitting theſe Words, becauſe the Gentleman himſelf intends to publiſh with a Hiſtory of the Kingdom of *Northumberland*, a large *North-humbrick Gloſſary*.

To theſe I might add ſome Words I obſerved in Mr. *Hickes's Iſlandiſh* Dictionary, by him noted for Northern Words, v. To *Banne*, i. e. to curſe. To make a *Dinne*, i. e. a Noiſe, which we in *Eſſex* pronounce *Dean*, and is in frequent uſe. A *Fang*, for a Claw, or Paw. A *Froſh*, for a Frog. *Galts* and *Gelts*, or, as they here pronounce it, *Yelts*, for young Sows before they have had their firſt Fare of Pigs. To *Yell*, i. e. to cry out hideouſly, to howl. To *Glow*, i. e. to be hot. To *Heave*, i. e. to lift up. The *Huls* of Corn, i. e. the Chaffe, or covering from Hill to cover. To *Lamme*, i. e. to beat.

Theſe

Theſe Gentlemen being, I ſuppoſe, North-Countrymen, and, during their Abode in the Univerſities, or elſewhere, not happening to hear thoſe Words uſed in the South, might ſuppoſe them to be proper to the North. The ſame Error I committed myſelf in many Words that I put down for Southern, which afterwards I was adviſed were of uſe alſo in the North, *viz. Arders*, *Auk*, *and Aukward*, to *Brimme*, *Buckſome*, *Chizzle*, *Clever*, *a Cob-Iron*, *a Cotterel*, *a Cour down*, *to Cope*, *Crank*, *it Dares*, *or Dears*, *a Dibble*, *a Dool*, *Feaberries*, *to Goyſter*, *Hogs* for Sheep, *a Jarre*, *to Play*, i. e. *to Boyl*, *Shie*, *Temſe-bread*.

In the ſame *Iſlandiſh Dictionary*, I find alſo ſome Northern Words not entered in my Catalogue, viz.

The *Eand*, Spiritus, à Cimbrico Ande. To *Byg*, ædificare, *Bigd* habitatio. To *Britten* Beef, to break the Bones of it, A S. *Brittan* frangere. The *Eybrees*, Palpebræ *Ey-lids*, Scot. *Bran* ab Iſland, *Brun*. We uſe *Ey-brows* for *Supercilia*. To *Dwine* away, Gradatim perire, inde *Dwindle* Dimin. à *Duyn* Iſlandico, Ceſſo, deficio. *Eaſles*, Boreal. *Iſles*, Cinis ignitus, ſcintillatis ab Iſland. *Eyſa*. We in *Eſſex* uſe *Eaſles* for the hot Embers, or, as it were, burning Coals of Straw only. A *Fell*, mons. *Fournes fells*, the *Fellfoot*. Ab Iſlandico *Fel*, Acclivitas.

Fliggurs Ebor. Young Birds that can fly, fledge, Iſl. *Fleigur* Volatilis.

The *Gowk*, the Cuckow, Iſland. *Gaukur*.

Nowt-gelt, Tributum pro pecore ſolutum.

A *Nab*, Summitus rupis vel montis. Iſland *Gnypa*.

Heaſy, Raucus, *Iſl. Hæſe* Raucitas.

To *Helle* Water, Effundere aquam. Iſland. *Helle*, *heltre*, fundo.

A *Wbreak*, Tuſſis, a hauking, Screatio. Iſland. *Hroak*, Sputum.

To *Ream*, manum ad aliquid capiendum exporrigo. Iſland. *Hremme*, Unguibus rapia.

To

To *Reouſe*, commendare.

Axel-tooth, Dens molaris, Iſland, *Jaxel*, idem.

Yaud Eboracenſibus, a Horſe, a Jade.

To *Lek*, Stillo, Iſland. *Lek.*

The Fire *lowes*, i. e. Flames Eboracenſibus. Germ. *Lohe*, Flamma.

The *Munne*, the Mouth. Iſland. *Munnur.*

In Sir *Thomas Brown*'s eighth Tract, which is of Languages, there are ſeveral Words mentioned as of common Uſe in *Norfolk*, or peculiar to the *Eaſt-Angle* Countries, and not of general, viz. *Bawnd*, *Bunny*, *Thurk*, *Enemmis*, *Sammodithee*, *Mawther*, *Kedge*, *Seel*, *Straft*, *Clever*, *Matchly*, *Dere*, *Nicked*, *Stingy*, *Non ebre*, *Feft*, *Thepes*, *Goſgood*, *Camp*, *Sibrit*, *Fangaſt*, *Sap*, *Cothiſh*, *Thokiſh*, *Bidi owe*, *Paxwax.*

Of ſome of theſe the formentioned Mr. *Hickes*, gives an Account in the Preface to his *Saxon* Grammar, as *Bunny*, a ſwelling upon a Stroke, or Blow, on the Head, or elſewhere, which he parallels with the Gothick *Bango* ulcus, and the Iſlandiſh *Ban*, a Wound, and *Ben* vibex. We in *Eſſex* call it a *Bcine* on the Head. *Bunny* is alſo uſed as a flattering Word ὑποκοριστικὸν to Children. *Bawnd tumens*, *as his Head is bound*, his Head is ſwoln, from the forementioned Iſlandiſh Word *Bon*. *Thurk* or Thark, is plainly from the *Saxon deork*, dark *Enemmis*, nè, ne forte, as *Spar the Door*, *Enemmis he come*, i. e. leſt he come, he deduces probably from *Eigenema* or *Einema*, an Adverb of excluding or excepting, now in uſe among the *Iſlanders*. *Sammodithu*, a Form of Salutation ſignifying, *tell me how do you*, probably may be nothing but the Saxon ꝑæȝ *me hu* ðeꝛꝛ þu, rapidly pronounced, as we ſay *Muchgooditte*, for *Much good do it you*. *Mauther* I take to be our *Mother*, a Girl, or young Maid, of which I rather approve Sir *Henry Spelman*'s Account, which ſee in my Collection. *Seel* Tempus,

entered

entered in the Collection. *Straft*, iratus, irâ exclamans, Iſlandis *at Straffa* eſt objurgare, corripere, increpare. *Matchley*, Perfectly, well. Iſlandis *Maatlega*, *Magtlega*, Sax. *Mihtilice*, valdè, mightily. To *Dere* or *Dare*, entered in the Collection. *Noneare*, modò. Iſt. *Nunær*. [Ere ſeems to ſignify in old *Engliſh before*, *as in Ere-now*, and in *Ere-while*, i. e. before now, before time, and *ere* I go, *i. e.* before I go, of which *yore* ſeems to be but a Dialect, *in Days of Yore*. So *non-ere* may be not before now] To *Camp*. To play at Football. Sax. *Camp* is ſtriving, and *Campian* to ſtrive, or contend. This Word for this Exerciſe, extends over *Eſſex*, as well as *Norfolk* and *Suffolk*. *Sibrit* is entered in the Collection. This Author makes it a Compound of *Sib* and *byrbt* manifeſt. Angl. to *Bruit*. apud Salopienſes to *Brit*, to divulge and ſpread abroad; I ſhould rather make it a Compound of *Sib* and *ritus*. *Fangaſt*, a marriageable Maid, viro matura & q. virum jam expetens; perchance from *Fengan*, or *Fangan*, Sax. To take, or catch, and *Aaſt* Love, as much as to ſay, as taken with Love, or capable of Love. To *bid ewe*, pœnas dare; unde conſtat, ſaith he, *bide* profluxiſſe à Saxonico *wyte*, quod pœnam, mulctam, ſupplicium ſignificat. The other Words which he leaves to others to give an Account of, are *Kedge*, for briſk, budge; *Clever*, neat, elegant. See the Collection; to *nick*, to hit the Time right, *I nick'd it*, I came in the nick of Time, juſt in Time. *Nick* and *Notch*, i. e. *Crena* are ſynonimous Words, and to nick a thing ſeems to me to be originally no more than to hit juſt the Notch or Mark, *ſcopum petere*, *Stingy*, pinching, ſordid, narrow-ſpirited, I doubt whether it be of antient Uſe, or Original, and rather think it to be a newly-coined Word. To *feft*, to [illegible] endeavour to perſuade. We in

putting, *thruſting*, or obtruding a thing upon one; *donum*, or *Merces*, *obtrudere*, but for the Etymon, or Original, I am to ſeek; *Goſgwood*, i. e. *Yeaſt* or *Barm*, is nothing but *God's-good* (*Bonum Divinum*) as they pronounce the Word in *Suſſex* and *Kent*, where it is in uſe; it is alſo called *Beer-good*.—*Thepes* is the ſame with *Febes*, or *Feaberries*, i. e. Gooſeberries, a Word uſed alſo in *Cheſhire*, as *Gerrard* witneſſeth in his Herbal; but what Language it owes its Original to is farther to be enquired. *Cothiſh*, Moroſe, and *Thokiſh*, ſlothful, ſlugiſh, I have no Account to give of. *Paxwax*, for the Tendon, or *aponcuroſis* to ſtrengthen the Neck, and bind the Head to the Shoulders, I have nothing to ſay to, but that it is a Word not confined to *Norfolk*, or *Suffolk*, but far ſpread over *England*; uſed, to my Knowledge, in *Oxfordſhire*.

As for the Catalogues of *Engliſh* Birds and Fiſhes, inſerted in the firſt Edition of this Book, I thought fit to omit them in this; becauſe they were very imperfect, and ſince much more fully given in the Hiſtories of Birds and Fiſhes publiſhed by us; beſides, if God grant Life and Health, I may put forth a particular methodical Synopſis of our *Engliſh* Animals and Foſſils, with Characteriſtick Notes, and Obſervations upon them, which will ſwell to a conſiderable Volume, our Inſects being more numerous than the Plants of this Iſland.

A

COLLECTION

OF

LOCAL WORDS,

PROPER TO THE

North and South Counties.

A.

TO *Adle* or *Addle*; to earn; from the ancient *Saxon* Word *Ed-lean*, a Reward, Recompence or Requital.

After-maths; the Paſture after the Graſs hath been mowed. In other Places called *Roughins*.

Agate; Chef. Juſt going, as *I am Agate*. *Gate* in the Northern Dialect ſignifies a Way; ſo that *Agate* is at or upon the Way.

Alantom; At a Diſtance.

A mell; Among betwixt, contracted from a Middle; or perchance from the *French* Word *Meſler*, ſignifying

ſignifying to mingle, whence our *Engliſh Medley* is derived. Some pronounce it *ameld.*

Anauntſins; If ſo be. I know not what the Original of this ſhould be, unleſs it be from *An*, for if, and *Auntrins* contracted from Peradventure.

Anent; over-againſt, concerning. A Word of frequent uſe among the *Scots*. Some deduce it from the *Greek* ἐναντὶ, ἐναντίον *Oppoſitum. Nec malè ſanè (inquit* Skinnerus *in Etymologico Linguæ Anglicanæ) ſi vel, ſoni vel, ſenſus Convenientium reſpicias. Sed quo commercio Græci Scotis totius Europæ Longitudine diſſitis Vocabula impertiri potuerunt? Mallem igitur deducere ab* A S. Nean *Prope, additâ particulâ initiali otioſa* A.

An *Arain*; a Spider, *à Lat. Aranea.* It is uſed only for the larger Kind of Spiders. *Nottinghamſhire.*

Arf; Afraid.

An *Ark*; A large Cheſt to put Corn or Fruit in, like the Bing of a Buttery; from the *Latin* Word *Arca.*

Arles or *Earles*; Earneſt, an *Arles-penny*, an Earneſt-penny, from the *Latin* Word *arrha.*

An *Arr*; A Skar. *Pock-arrs*, the Marks made by the ſmall Pox. This is a general Word, common both to the North and South.

Arvill-Supper; A Feaſt made at Funerals; in part ſtill retained in the North.

An *Aſker*; A *Newt*, or *Eft*, *Salamandra aquatica.*

Aſtite; Anon, ſhortly, or as ſoon, *i. e. As Tide. Tide*, in the North, ſignifies ſoon, and *tider* or *titter*, ſooner. *The tider* (that is the ſooner) *you come, the tider you'll go*; from the *Saxon Tid*, ſignifying Time, which is ſtill in uſe, as in Shrove-tide, Whitſuntide, *&c.*

As *Aſly*; As willingly.

An *Attercob*; A Spider's Web. *Cumberland.*

Aud-farand; Children are ſaid to be ſo, when grave or witty, beyond what is uſual in ſuch as are of that Age.

Aud;

Aud; Old. Var. Dial. as *Caud* for Cold, *Wauds* for Wolds, *Aum* for Elm. And *Farand* the Humour or Genius, *Ingenium*

Average; The breaking of Corn Fields; Eddiſh, Roughings. *Average* in Law, ſignifies either the Beaſts which Tenants and Vaſſals were to provide their Lords for certain Services; or that Money that was laid out by Merchants to repair the Loſſes ſuffered by Shipwreck; and ſo it is deduced from the old Word *Aver* [*Averium*] ſignifying a labouring Beaſt; or *Averia*, ſignifying Goods or Chattels, from the *French Avoir*, to have or poſſeſs. But in the Senſe we have uſed it, it may poſſibly come from *Haver*, ſignifying Oats; or from *Averia*, Beaſts, being as much as Feeding for Cattle, Paſturage.

Aum, Elm. Var. Dial.

An *Aumbry*, or *Ambry*, or *Aumery*; A Pantry, or Cupboard to ſet Victuals in; *Skinner* makes it to ſignify a Cupboard's Head, or Side-Table: *Super quam vaſa Menſaria & Tota argentea ſupellex ad uſum Conviviorum exponitur*; à Fr. G. *Aumoire*, *Armaire & Armoire*, *It.* Armaro *idem ſignantibus*, *q. d. Latinè* Armarium, Prov. *No ſooner up*, *but the Head in the Aumbry*, *and Noſe in the Cup*. In which Sentence, it muſt needs ſignify a Cupboard for Victuals.

Aund; Ordained; *Forſan per contractionem. I am aund to this luck*, *i. e.* Ordain'd.

Aunters; Peradventure, or, in caſe, if it chance. I gueſs it to be contracted from Adventure, which was firſt mollified into Auventure, and then eaſily contracted into *Aunter*. It ſignifies alſo needleſs Scruples, in that uſual Phraſe, *He is troubled with Aunters*.

The *Aunder*; or, as they pronounce it in *Cheſhire*, *Oneder*; the Afternoon.

Awns; *Ariſtæ*; The Beard [illegible] Barley. In *Eſſex* they pronounce it [illegible]

B.

A *Backſter*; a Baker.

A *Badger*; ſuch as buy Corn, or other Commodities in one Place, and carry them to another. It is a Word of general Uſe.

Bain; willing, forward; oppoſed to Lither.

The *Balk*, or *Bawk*; the Summer-Beam or Dorman, *Balks*, *Bawks*; Poles laid over a Stable or other Building for the Roof, á *Belgico*, *& Teuton. Balk*, *Trabs*, *tignum*. In common Speech a *Balk* is the ſame with *Scamnum* in *Latin*, i. e. a Piece of Land which is either caſually overſlip'd, and not turned up in plowing, or induſtriouſly left untouched by the Plough, for a Boundary between Lands, or ſome other Uſe. Hence *to Balk* is frequently uſed metaphorically for *to paſs over*.

A *Balk-ſtaff*; A Quarter-ſtaff, a great Staff like a Pole or Beam.

A *Bannock*; An *Oat cake* kneeded with Water only, and baked in the Embers. In *Lancaſhire*, and other Parts of the North, they make ſeveral Sorts of Oaten Bread, which they call by ſeveral Names, as 1. *Tharcakes*, the ſame with *Bannocks*, *viz.* Cakes made of Oat meal, as it comes from the Mill, and fair Water, without Yeaſt, or Leaven, and ſo baked. 2. *Clap-bread*; thin hard Oat-cakes. 3. *Kitchineſs-bread*; thin ſoft Oat cakes, made of thin Batter. 4. *Riddle cakes*; thick ſower Cakes, from which differs little that which they call *Hand-hoven Bread*, having but little Leaven, and being kneaded ſtiffer. 5. *Jannock*; Oaten Bread made up in Loaves.

A *Bargh*; A Horſe way up a ſteep Hill. *Yorkſhire*.

A *Barn* or *Bearn*; A Child. It is an ancient *Saxon* Word. In the ancient *Teutonick*, *Barn* ſignifies a Son, derived perchance from the *Syriack Bar*, Filius.

A *Bar*

A *Barr*; A Gate of a City. *York.* As *Boothambar*, *Monk-bar*, *Michael-gate-bar*, *in the City of York.*

Bawaty, or *Bowety*; Lindſey-wolſey.

Bearn-teams; Broods of Children, as they expounded it to me. I find that *Bearn-team*, in the *Saxon*, ſignifies Iſſue, Off-ſpring, Children, from *team ſoboles*, and *Bearn*. A teeming Woman is ſtill in uſe for one that is apt to bear Children.

Beating with Child; Breeding, gravid. *Yorkſhire.*

A *Beck*; A ſmall Brook. A Word common to the ancient *Saxon*, High and Low *Dutch*, and *Daniſh*. Hence the Terminations of many Towns, *Sand-beck*, *Well-beck*, &c.

Beeld; Shelter.

Beer, or *Birre*, q. Beare, Force, Might, *With aw my Beer*, Cheſhire, *i. e.* With all my Force.

Beight of the Elbow, Bending of the Elbow. *Cheſh.* A Subſtantive from the Preterperfect Tenſe of *Bend*, as *Bought*, of the like Signification from *Bow*.

Belive, Anon, by and by, or towards Night. *By the Eve.* This mollifying *the* into *le*, being frequent in the North, as *to la*, for *to the.* We have the Word in *Chaucer* for Anon.

To *benſel*, To bang or beat. *Vox Ruſtica.* Ebor.

To *berry*, To threſh, *i. e.* To beat out the Berry, or Grain of the Corn. Hence a *Berrier*, a Threſher, and the *Berrying-ſtead*, the Threſhing-floor.

To *Bid*, or *Bede*, To pray. Hence a *Bedes-man*, one that prays for others, and thoſe little Globules, with which they number their Prayers, are called *Bedes.*

Biggening, I wiſh you a good Biggening, *i. e.* A good getting up again after lying in. *Votum pro puerpera.*

A *Birk*; A Birch-tree. Var. Dial.

Bizen'd, *Skinner* writes it *Beeſen*, or *Beezen*, or *Biſon*; Blinded. From *By*, ſignifying beſides, and

the *Dutch* Word *Sin*, ſignifying Senſe, *q. d. Senſu omnium nobiliſſimo orbatus*, ſaith he.

Blake, Yellow, ſpoken of Butter and Cheeſe. *As blake as a Paigle.*

Cow-blakes, Caſins, Cow-dung dried, uſed for Fewel.

A *Bleb*, a Bliſter, a Blain, alſo a Bubble in the Water.

Corn *Bleeds* well, when, upon threſhing, it yields well.

Bleit, or *Blate*, Baſhful. *A toom Purſe, makes a bleit Merchant.* Scot. Prov. That is, An empty Purſe makes a ſhame-fac'd Merchant. *Fortaſſe q.* Bleak, or Blank.

Bloten, Fond, as Children are of their Nurſes. *Cheſh.*

Blow-Milk, Skim'd, or floten Milk; from whence the Cream is blown off.

To *Bluffe*, To blind-fold.

To bluſh anather, To be like him in Countenance. In all Countries we ſay, He or ſhe hath a Bluſh of, *i. e.* Reſembles ſuch another.

A *Body*; A Simpleton. *Yorkſhire.*

To *Boke* at one, To point at one. *Cheſh. i. e.* To poke at one.

To *Boke*, To nauſeate, to be ready to vomit, alſo to belch. *Vox agro Lincolnienſi familiaris (inquit Skinnerus) Alludit ſaltem Hiſpan.* Boſſar *vomere*, Boquear, *oſcitare ſeu Pandiculari, vel poſſit deflecti à Latino evocare, vel melius à Belg.* Boochen, Boken *pulſare, vel* Fuycken *Trudere, protrudere. Vomitus enim eſt rerum vomitu rejectarum quædam protruſio ſeu extruſio*

The *Boll* of a Tree, The Body of a Tree, as a *Thorn-Boll, &c. Bolling* Trees is uſed in all Countries for Pollard Trees, whoſe Heads and Branches are cut off, and only the Bodies left.

A *Boll* of Salt, *i. e.* two Buſhels.

The *Boor*, The Parlor, Bed-chamber, or inner Room. *Cumb.*

A

A *Booſe*, An Ox, or Cow-ſtall. *Ab* AS. *Boſib.* V. *Ox-booſe.*

To *Boon*, or *Beun*, To do Service to another as a Landlord.

Bones, Bobbins, becauſe, probably, made at firſt of ſmall Bones. Hence *Bone-lace.*

To *Boun* and *unboun*; To dreſs and undreſs.—*Forte à Belgico* Bouwen, to build, or manure. Which Word alſo ſubſtantively ſignifies a Woman's Garment. *Boun* ſubſt. Ready.

To *Bourd*; To jeſt, uſed moſt in *Scotland. Bourd* [Jeſt] *neither with me, nor with my Honour*, Prov. Scot.

Bout, Without. *Cheſh. To be bout, as* Barrow, *was, i. e.* To be without as, *&c. Prov.*

Braken, Brakes, Fern. Var. Dial. *Brakes* is a Word of general Uſe, all *England* over.

Bragget, or *Bracket*, A Sort of compound Drink, made up with Honey, Spices, *&c.* in *Cheſhire, Lancaſhire*, &c. *Minſhew* derives it from the *Welſh Bragod.* ſignifying the ſame. *Forté q. d. Potus Galliæ Braccatæ.* The Author of the *Engliſh* Dictionary, ſet forth in the Year 1658, deduces it from the *Welſh* Word *Brag*, ſignifying Malt, and *Gots*, a Honeycomb.

A *Brandrith*, A Trevet, or other Iron to ſet any Veſſel on, over the Fire, from the *Saxon Brandred*, a Brand Iron.

Brant, Steep, A *braut* Hill, as *brant* as the Side of a Houſe.

Brat, A courſe Apron, a Rag. *Vox agro Lincolnienſi uſitata, ſic autem appellatur Semicinctium ex panno viliſſimo ab A S.* Brat *panniculus, hoc à verbo* Brittan. Gebrittan, *frangere, q. d. Panni fragmenta.* Skinner.

Braughwham; A Diſh made of Cheeſe, Eggs, Clap-bread, and Butter, boiled together. *Lancaſh.*

To *Breade, i. e.* To make broad, A S. *Brædan.*

To *Bree*, To frighten.

To *Breid*, or *brade* of, To be like in Conditions, from Breeding, becauſe thoſe that are bred of others, are, for the moſt Part, like them. *Ye breid of the Miller's dog, ye lick your Mouth, or the Pope be ope.* Prov. Scot.

To *Brian* an Oven, To keep fire at the mouth of it, either to give Light, or to preſerve the Heat. Elſewhere they call this Fire a *Spruzing.*

Brichoe; Brittle. Var. Dial. *Cheſh.*

A *Broach*, A Spit. It is a *French* Word, from its Similitude whereto a Spire-ſteeple is called a *Broach* Steeple, as an Obeliſk is denominated from ὀβελὸς, a Spit. It ſignifies alſo a Butchers-prick.

Hat Bruarts, Hat Brims. *Cheſh.* Var. Dial.

To *Bruckle*, To dirty. *Bruckled*, Dirty.

To *Bruſle*, To Dry, As the Sun *bruſles* the Hay, *i. e.* dries it, and *bruſled* Peaſe, *i. e.* parch'd Peaſe. It is, I ſuppoſe, a Word made from the Noiſe of dried Things, *per Onomatop*, or from the *French Bruſler*, to ſcorch or burn.

A *Buer*, A Gnat.

Bullen, Hempſtalks pilled, *Buns.*

A *Bulkar.* A Beam. *Vox agro* Lincoln. *uſitatiſſima, proculdubio á Dan.* Bielcker, *n. pl. trabes*, Bielck, *Tignum, Trabs.* Skinner.

Bumblekites, Bramble-berries. *Yorkſhire.*

A *Burtle*, A Sweeting.

A *Bur-tree*, An Elder-tree.

Butter-jags; The Flowers of *Trifolium ſiliquâ cornutâ.*

A *Buſhel*, *Warwickſhire*, and the neighbouring Counties, *i. e.* Two Strikes, or two Buſhels, *Winchester* Meaſure.

C.

TO *Cadge*, To carry. A *Cadger* to a Mill, a Carrier, or Loader.

To *callet*, To cample, or ſcold, as a *calleting* Houſewife.

A *cankred* Fellow, Croſs, Ill-condition'd.

Cant, Strong, luſty, *Very cant, God yield you, i. e.* Very ſtrong and luſty, God reward you. *Cheſhire.*

To *cant*, To recover, or mend. *A Health to the good Wives Canting, i. e.* her recovering after Lying-in. *Yorkſhire.*

Canting, Auctio.

A *Capo*, A working Horſe. *Cheſhire. Capel*, in old *Engliſh* ſignifies a Horſe, from *Caballus*.

A *Carl-cat*, A Boar, or He-cat, from the old *Saxon Carl*, a Male and Cat.

A *Carre*, A hollow Place where Water ſtands.

A *Carberry*, A Gooſeberry.

The *Car-ſick*, The Kennel, a Word uſed in *Sheffield, Yorkſhire.* From *Car* and *Sike*, *i. e.* a Furrow or Gutter, *q.* the *Cart-gutter.*

To *carve*, or *kerve*, To grow ſour, ſpoken of Cream. *Cheſhire.* To *kerve*, or *kerme*, *i. e.* to curdle as ſour Milk doth.

Caſings, Dried Cow's-dung, uſed for Fewel, from the *Dutch Koth*, fimus, canum, q. d. *Cothings, Skinner.*

Cats-foot, Ground-ivy.

A *Char*, A particular Buſineſs, or Taſk; from the Word *Charge. That Char is chard*, &c. That Buſineſs is diſpatch'd. I have a little *Char* for you, *&c.* A *Char* is alſo the Name of a Fiſh of the Trout kind found in *Winander-mere* in *Weſtmoreland*, and in a Lake in *Carnarvanſhire*, by the back of *Snowden.*

To *Chare*, To Stop, as *char* the Cow, *i. e.* Stop or turn her. Alſo to counterfeit, as to *char* a Laughter, to counterfeit it.

Chats, Keys of Trees, as *Aſh-chats*, *Sycomore-chats*, &c.

A *Chaundler*, A Candleſtick. *Sheffield.*

To *Chieve*, To ſucceed, as, *It chieves nought with him*; ſo, *Fair chieve you*, I wiſh you good Luck, good Speed, or Succeſs, from *Atchieve per Aphæreſin*, or perchance from the *French* Word *Chevir*, to obtain.

Clamps, Irons at the Ends of Fires, to keep up the Fewel. In other Places called *Creepers*, or *Dogs*.

To *Cleut*, To ſcratch, to claw.

A *Cletch*, A Brood, as a *cletch* of Chickens.

A *Clock*, A Beetle or Dor, a Hot chafer. This is a general Word, in this Senſe, all *England* over.

To *Cleam*, A Word of frequent uſe in *Lincolnſhire*, ſignifying to glue together, to faſten with Glue *Ab A S.* Clæmian, beclemian. *Oblinere, unde noſtrum* clammy. *A S.* Clam, *Plaſma, emplaſtrum: Danic.* Kliiner. *Glutino. Neſcio autem an verbum* clæmian *& Nom.* Clam *orta ſint à Lat.* Limus, *Limus enim propter lentorem admotis corporibus adhæret.* Skinner. In *Yorkſhire*, to *cleame* or *clame* is to ſpread thick, as, He *cleam'd* Butter on his Bread, the Colours are laid on as if they were *clamed* on with a Trowel, ſpoken of Colours ill laid on in a Picture.

Clem'd, or *Clam'd*, Starved, becauſe by Famine, the Guts and Bowels are as it were clammed or ſtuck together. Sometimes it ſignifies thirſty, and we know in Thirſt, the Mouth is very often clammy.

A *Clough*, A Valley between two ſteep Hills. It is an ancient *Saxon* Word, derived (as *Skinner* ſaith) from the Verb to *cleave*. Clem. *of the Clough*, &c. A famous Archer.

Clumps, *Clumpſt*, Idle, lazy, unhandy, *ineptus*, a Word of common uſe in *Lincolnſhire*, *à vet. Fr. G.* Cloppe, *claudus*, *vel à Belg.* Klonte, Klonter, *vel potius* Klompe, *Teut.* Klamp, *Maſſa, q. d. Carnis maſſa, ſpiritus & ingenii expers*, *vel à Belg.* Lompſch, *ſtupidus*,

ſtupidus, piger, hoc fort. à Lompe, Clompe *maſſa ob rationem jam dictam; vel fortè* clumps *contr. & corr. à noſtro* clowniſh, *Skinner.* This is, I ſuppoſe, the ſame with onr clumzy, in the South, ſignifying unhandy, *clumpſt* with Cold, *i. e.* benummed, or it may be from *lumpiſh*, heavy, dull, from the Subſt. *lump*, maſſa.

Clung, Cloſed up, or ſtopped, ſpoken of Hens when they lay not; it is uſually ſaid of any thing that is ſhrivelled or ſhrunk up: from *cling*.

Cluts, or *Clots*, Petaſites, rather Burdock.

A *cluſſum'd* Hand; A clumſy Hand. *Cheſhire. Per Metathefin literarum.*

Cobby, Stout, hearty, briſk.

A *Cobble*, A Pebble. To *cobble* with Stones, to throw Stones at any thing.

Cocket, Briſk, malapert. *Dicimus autem* (verba ſunt Skinneri) *He is very cocket, de homine valetudinario qui jam meliuſcule ſe habet & convaleſcere inſcipit, q. d. Eſt inſtar Galli alacer, non ut prius languidus, vel à Fr. G.* Coqueter, *Glocitare inſtar Galli gallinas ſuas vocantis, vel ſuperbè incidere inſtar galli in ſuo ſterquilinio.*

A *Cod*, A Pillow, a *Pin-cod*, a Pin-cuſhion, A *Horſe-cod*, a Horſe-collar.

Coil, A *Hen-coil*, a Hen-pen.

Coke, Pit-coal, or Sea-coal charred; it is now become a Word of general Uſe, *à Lat. coquere, q. d. Carbo coctus*, This Sort of Coal is now much uſed for the melting of Lead.

Cole, or *Keal*, Pottage, *Colewort*, Pottage-herb, Pottage was ſo denominated from the Herb Colewort, becauſe it was uſually thereof made, and Colewort from the *Latin* Word *Caulis* κατ' ἐξοχην, ſignifying *Braſſica. Good Keal is half a Meal.* Prov.

A *Collock*, A great Piggin.

To *Cope* a Wall, To cover it; the *Coping*, the Top, or Roof of the Wall. *Ab A. S.* Coppe, *Apex*

Culmen, faſtigium, hoc à Cop, *Caput.* This is a Word of general uſe, and not proper to the North Country only.

Coproſe, Papaver rhœas, called alſo *Head-wark.*

Coppet; Saucy, malepert, peremptory; alſo merry, jolly. The ſame with *Cocket.*

A *Coop*, a *Much-coop*, a *Lime-coop*; A Cart, or Wain, made cloſe with Boards, to carry any thing that otherwiſe would fall out, *i. e.* a Tumbrel.—Perchance from the *Latin Cupa*, which *Fuller, Miſc. l.* 2. *c.* 18. derives from the *Hebrew* קוב, a Belly: Whence he deduces our *Engliſh* Word *Cup*, and *Couper.*

A *Fiſh-coop* is likewiſe a great hollow Veſſel, made of Twigs, in which they take Fiſh upon *Humber.*

A *Coop* is generally uſed for a Veſſel, or Place to pin up, or encloſe any thing; as that wherein Poultry are ſhut up to be fed, is called a *Coop.*

Counterfeits and *Trinkets*; Porringers and Saucers. *Cheſh.*

A *Crake*, A Crow. Hence *Crake-berries*, Crow-berries. *Crake* is the Name of an ancient Family with us [in the Eaſt Riding of *Yorkſhire*] as *Crane, Dove, Heron, Sparrow, Swallow*, &c. have given Sirnames ſufficiently known. Mr. *Brokeſby.*

To *Coup*, To exchange, or ſwap; *Horſe-coupers*, Horſe-buyers. *V. Cope in S. W.*

Crake-needle, Shepherd's-needle, or the Seed Veſſels of it.

A *cranny* Lad, *Cheſhire.* A jovial, briſk, luſty Lad.

A *craſſantly* Lad; A Coward. *Cheſh.* In *Lancaſhire* they ſay *Craddantly.*

To *Cream*: To mantle, ſpoken of Drink, it is a Metaphor taken from Milk.

Creem it into my Hand, put it in ſlily, or ſecretly. *Cheſh.*

To *Cree* Wheat or Barley, *&c.* to boil it ſoft.

Crowſe

Crowſe; Briſk, budge, lively, jolly. *As crowſe as a new waſhen Louſe.* Prov.

D.

TO *Dacker*; to waver, ſtagger, or totter; a Word uſed in *Lincolnſhire*, *parum deflexo ſenſu à Belg.* Daeckeren, *motare, motitare, volitare, hoc à nomine* Daeck, *Nebula: Vapores enim nebuloſi huc illuc vel minimo venti flatu impelluntur.* Skinnerus.

To *Daffe*; to daunt.

A *Daffock*; a Dawkin.

Daft; Stupid, blockiſh, daunted: *à verbo Daffe.*

Dare; Harm or Pain. *Dare*, in the antien *Saxon* ſignifies Hurt, Harm, Loſs. *It does me no dare*, i. e. no harm. So in *Eſſex*, we ſay, *It dares me*, i. e. it pains me.

To *Daw*, or *Dow*; to thrive. *He neither dees nor daws*, i. e. He neither dies nor mends. *He'll never dow*, i. e. He will never be good. *A Teut.* Dauwen, Verdauwen, *concoquere, vel potius à* Deyen, Gedeyen, *Augeſcere, increſcere, profiſcere, AS.* Dean, *Proficere, vigere.* Skinner.

To *Daw*; in common Speech is to awaken; to be *dawed*, to have ſhaken off Sleep, to be fully awakened, and come to one's ſelf, out of a deep Sleep.

A *Dawgos*, or *Dawkin*; a dirty, flattering Woman.

A *Dayes-man*; an Arbitrator; an Umpire, or Judge. For as Dr. *Hammond* obſerves in his Annotation on *Heb.* x. 25. *p.* 752. The Word *Day* in all Languages and Idioms, ſignifies Judgment. So ἀνθρωπίνη ἡμέρα, *Man's day*, 1 Cor. iii. 13. Is the Judgment of Men. So *diem dicere*, in *Latin*, is to implead.

Dazed Bread, Dough-baked. *Dazed* Meat; Ill roaſted, by reaſon of the Badneſs of the Fire. A *dazed* Look, ſuch as Perſons have when frighted.

I's *dazed*; I am very cold.

Deafely; Lonely, ſolitary, far from Neighbours.

Dearn, ſignifies the ſame.

Deary, Little.

Deft; Little and pretty, or neat. A *Deft* Man or Thing. It is a Word of general Uſe all *England* over.

To *Deg*. V. *Leck*.

Deſſably; Conſtantly.

To *Deſſe*; to lay cloſe together, to *deſſe* Wool, Straw, *&c.*

To *Didder*; to quiver with Cold, *à Belg*. Sitterem *Teut*. Zittern, *omnia à ſtridulo ſono, quem frigore horrentes & trementes dentibus edimus*. Skinner.

A *Dig*; A Mattock. In *Yorkſhire* they diſtinguiſh between digging and graving, to dig is with a Mattock, to grave with, a Spade. Mr. *Brokeſby*.

Dight; Dreſſed: *Ill dight*, ill dreſſed, from the *Saxon Dihtan, parare, inſtruere*.

To *Dight*; *Cheſhire*. To foul or dirty one.

To *Ding*, to beat, *fortè à Teut*. Dringen: *urgere, premere, eliſâ literâ r*.

A *Dingle*, A ſmall Clough or Valley, between two ſteep Hills.

To *Dize*; to put Tow on a Diſtaff.

Dizen'd; Dreſt.

Dodded Sheep, *i. e.* Sheep without Horns.

Dodred Wheat; is red Wheat without Beards.

To *Doff* and *Don* ones Cloaths, contracted from do off, and do on; to put off and on.

A *Donnaught* or *Donnat*, [i. e. Donaught;] Naught, good for nothing: Idle Perſons being commonly ſuch. *Yorkſhire*.

A *Dole* or *Dool*, a long narrow Green in a plowed Field left unplowed. Common to the *South* alſo.

Doundrins;

Dounbrins, Derb. Afternoons Drinkings: *Aunder* there ſignifying the Afternoon. *Donainner* in *Yorkſhire.*

A *Daſome* Beaſt, *Cheſh.* That will be content with nothing, alſo thriving, that comes on well.

A *Dootle*, a Notch made in the *Pan* into which the *Bawk* is faſtened, of this Figure ⊓ *q. Doo tail*, i. e. *Dove-tail*, becauſe like a Pigeon's Tail extended.

A *Doubler*, a Platter, ſo called alſo in the *South.*

Dowly, Melancholly, lonely.

A *Draft*, a farrow Cow, or Cow whoſe Milk is dried up. *Drape-Sheep*, *Oves rejiculæ*, *credo ab AS.* Dreſe, *Expulſio.* Skinner.

To *Drate*, to draw out one Words.

A true *Dribble*, a Servant that is truly laborious and diligent.

Drauk; *Lelium*, *Feſtuca altera*, Ger.

Dree; Long, ſeeming tedious beyond Expectation, ſpoken of a Way. A hard Bargainer, ſpoken of a Perſon. I ſuppoſe it is originally no more than dry, tho' there be hardly any Word of more frequent Uſe in the *North* Country, in the Senſes mentioned.

Drozen; Fond, *ſiegan.*

A *Dub*, a Pool of Water.

A *Dungeonable* Body; a ſhrewd Perſon, or, as the Vulgar expreſs it, a diveliſh Fellow. As *Tartarus* ſignifies Hell, and a Dungeon; ſo Dungeon is applied to both.

Durz'd or *Dorz'd* out, it is ſpoken of Corn, that by Wind, turning of it, *&c.* is beaten out of the Straw.

E.

EALD, Age. He is tall of his *Eald.* Hence eld, or *ald, aud.*

Eam,

Eam, mine Eam, my Uncle, alſo generally my Goſſip, my Compere, my Friend. *Ab AS.* Eam, *Teut.* Ohm, *Belg.* Oon, *Avunculus. Omnia à Latino Amita, fort. & ant, Amitus. Hinc Dan. & Teut.* Amme, *Nutrix: Materteræ enim ſeu Amitæ nepotes ſuos nutrire ſolent & fovere.* Skinner.

To *Earn*, to run as Cheeſe doth. *Earning*, Cheeſe rennet, or rening. *Va. Dial.*

The *Eaſter*; the Back of the Chimney, or Chimney-ſtock.

Eath, Eaſy. It is *eath* to do, *i. e.* Eaſy.

To *Eckle* or *Ettle*; to *aim*, intend, deſign.

Eddiſh; Roughings, *ab AS.* eðrc *Gramen ſerotinum & hoc à Præp. loquelari AS.* Ed. *rurſus, denuo, q. d. Gramen quod denuo creſcit. Fortè* Eatage.

To *Ecm, Cheſh.* As I cannot *Eem*, I have no leiſure, I cannot ſpare Time.

Eever, Cheſh. Corner or Quarter. *The Wind is in a cold Eever*, i. e. a cold Corner or Quarter.

An *El-mother, Cumb.* a Step-mother.

The *Elder*, the Udder: It ſignifies the ſame thing in the *Low-Dutch.*

Elden, Fewel for Fire, *ab AS.* Æled, *ignis.* Ælan, *accendere.*

Elſe, Before, already. I have done that *elſe*, i. e. already.

To *Elt*, to knead.

To *Ettle*, to intend.

An *Eſhin*, a Pail or Kit.

Skeer the *Eſſe*; *Cheſh.* Separate the dead Aſhes from the Embers. *Eſſe* being the Dialect of that County for *Aſhes.*

F.

FAIN, Glad. *Fair Words makes Fools fain*, Prov. From the *Saxon* Fægan, *Lætus, hilaris*, Fægnian, *gaudere.* Pſalm lxxi. 21. In the Tranſlation of

of our Liturgy: *My lips will be fain when I ſing unto thee.*

Fantome Corn, lank or light Corn: *Fantome* Fleſh, when it hangs looſe on the Bone. A *Fantome*, a conceited Perſon. The *French* call a Spirit, appearing by Night, or a Goſt, a *Fantoſme*, from *Phantaſma*, *Spectrum*. So then *Phantoſme* Corn, is Corn that has as little Bulk or Solidity in it as a Spirit or Spectre.

Farand is uſed in Compoſition, as *Fighting-Farrand*, i. e. in a fighting Humour. *V. Aud-farand.*

Farantly, Handſome. Fair and *farantly*, fair and handſom.

Faſtens-Een, or *Even*, *Shrove-Tueſday*, the ſucceeding Day being *Aſhwedneſday*, the firſt of the *Lenten* Faſt.

Fauſe, *q.* Falſe, cunning, ſubtle.

To *Feal*, to hide. *He that feals can find.* Pro. *i. e* He that hides, *&c.*

To *Fee*, to winnow: Perchance the ſame with *Fey*, to cleanſe, ſcour, or dreſs.

Feg, Fair, handſom, clean: From the *Saxon Fæger* by Apocope: To *feg*, to flag or tire.

To *Fend*, to ſhift for, from defend, *per aphæreſin*. *Inde Fendable*, one that can ſhift for himſelf.

Feſting-penny, Earneſt given to Servants when hired.

To *Fettle*, to ſet or go about any thing to dreſs or prepare. A Word much uſed.

To *Few*, to change.

To *Fey* or *Feigh* it: To do any thing notably. To *fey* Meadows, is to cleanſe them: To *fey* a Pond, to empty it.

A *Flacket*, a Bottle made in Faſhion of a Barrel.

A *Flaun*, a Cuſtard. *Flaun*, Prov.

To *Flay*, to fright, fearful Fellow.

A *Fleak*; a Gate to ſet up in a Gap. I underſtand by Mr. *Broksby*, that this Word *Fleak* ſignifies the ſame as *Hurdle*, and is made of Haſel, or other Wands.

Fluiſh, q. *Fluid*; waſhy, tender, weak, perchance from the *Low Dutch*, *Flaun*; faint, feeble.

To *Flizze*; to fly off, from the *Low Dutch*, *Flitzen*, to fly, and *Flitſe*, an Arrow or Shaft.

A *Flizzing*; a Splinter, of the ſame original, they ſeem to be made from the ſound, *per onomatopœiam*.

To *Flite*; to ſcold or brawl; from the *Saxon Flintan*, to contend, ſtrive, or brawl.

Flowiſh; light in Carriage, *impudica*.

Flowry; Florid, handſom, fair, of a good Complexion.

Flowter'd; Affrighted. *A Flowter*, a Fright.

A *Flurch*; a Multitude, a great many; ſpoken of Things, not Perſons, as a *Flurch* of Strawberries.

Fogge; Long Graſs remaining in Paſtures till Winter.

Foiſt; Fuſty.

To *Format* or *Formel*; to beſpeak any thing; from *Fore* and *mal* (as I ſuppoſe) ſignifying in the ancient *Daniſh*, a Word, *ſermo*. *Formal* or *Formal*, in the *Saxon*, ſignifies a Bargain, a Treaty, an Agreement, a Covenant.

Fore-worden; with Lice, Dirt, *&c.* i. e. overrun with.

A *Forkin-Robbin*, an Earwig, called from its forked Tail.

Forthen and *Forthy*, therefore.

Fow, *Cheſh.* Fowl. *Var. Dial.*

A *Foutnart*, a Fitchat.

To *Fore-beat*, to predetermine. Prov. *I'll fore-beet naught, but building Kirks, and louping o'er 'um.*

Freelege, *Sheffield.* Privilege, *Immunitas.*

Frem'd or *Fremt*, far off not related to, or ſtrange, at Enmity. From the *Saxon* and *Dutch* Fremb'd,

Eremb'd, *advena exterus, alienigena*, a Stranger or Alien, from the Prepoſition *Fram*; *Fra* from.

Frim; Handſome, rank, well-liking, in good Caſe, as a *frim* Tree or Beaſt, *i. e.* a thriving Tree or Beaſt. *A Wallico* Frum: *vel fortè ab AS.* Fremian, *valere, prodeſſe.*

To *Friſt*; to truſt for a Time. *Friſten* in *Dutch*, is to give Reſpit, to make a Truce. *Ab AS.* Fyrſtan: *ejuſdem ſignificationis.*

Frough; Looſe, ſpungy: *Frough* Wood, brittle.

A *Fruggan*; the Pole with which they ſtir Aſhes in the Oven.

A *Frundele*; two Pecks.

A *Fudder*; a Load. It relates properly to Lead, and ſignifies a certain Weight, *viz.* eight Pigs, or ſixteen hundred Pounds, from the *High Dutch Fuder*, ſignifying a Cart-Load. *Hoc fortè (inquit* Skinner) *à Teut.* Fuhren, *vehere, ducere, & tantandem omnia credo à Lat. vehere.*

Fukes; *Cheſh.* Locks of Hair.

Where *Fured* you? *Cumb.* Whither went you?

Fuzzen or *Fuzen*; Nouriſhment, the ſame with *Fizon* or *Foiſon*, uſed in *Suffolk*, ſignifying there the natural Juice, or Moiſture of any thing, the Heart and Strength of it. Elſewhere, it ſignifies Plenty, Abundance, and is a pure *French* Word. *Vid. Skinner.*

G.

THE *Gale* or *Guile* diſh; the Tun-diſh. *Gail-clear*; a Tub for Wort.

The *Gail* or *Guile-Fat*; the Vat in which the Beer is wrought up.

Gain; *Not.* Applied to things is convenient, to Perſons active, expert, to a way near, ſhort. The Word is uſed in many Parts of *England.*

A *Gally-bauk*; the Iron Bar in Chimneys, on which the Pot-hooks or Reckans hang, a Trammel.

A *Gang*;

A *Gang*; a Row or Set, *v. g.* of Teeth, or the like. It is in this Senſe a general Word all over *England.*

To *Gang*; to go or walk, from the *Low Dutch Gangen*; both originally from the *Saxon Gan*, ſignifying to go.

To *Gare*; to make, cauſe or force; from the *Daniſh* Word *Gior*, to make.

A *Garth*; a Yard or Backſide, a Croft; from the *Saxon Geard*, a Yard. Hence *Garden.*

Garzil; Hedging-wood.

A *Gate*; a Way or Path: In *Low Dutch*, *Gat.* In *Daniſh Gade*: From the *Saxon Gan*, to go. It is uſed for the Streets of a Town. Hence the Names of Streets in *York*, *Stone-gate*, *Peter-gate*, *Waum-gate*, &c. And ſo in *Leiceſter*, *Humbaſton-gate*, *Belgrave-gate*, &c. *Porta* is a Barr.

A *Gavelock*; a Pitch, an Iron Bar to enter Stakes into the Ground, or the like Uſes.

A *Gauntry*; That on which we ſet Barrels in a Cellar. A Beer-ſtall.

To *Gauſter*; as Goyſter. *Vid.* Southern Words.

A *Gaul*; *Lanc.* a Leaver; *ab AS.* Geafle, *Palanga*, *Vectis.*

Gaulick-Hand; Left-Hand. I ſuppoſe from *Gauche.*

A *Gawn* or *Goan*; *Cheſh.* a Gallon, by Contraction of the Word.

To *Ghybe* or *Gibe*; to ſcold. Elſewere to *Gibe* is to jeer.

To *Geer* or *Gear*; to dreſs *Snogly gear'd*, neatly dreſſed.

A *Gibbon*; a Nut-hook.

A *Gib-ſtaff*; a Quarter-ſtaff.

Giddy; mad with Anger. The Word *Giddy* is common all *England* over, to ſignify *Dizzy*, or by a Metaphor, unconſtant, *Giddy-headed*; but not to ſignify

ſignify furious, or intoxicated with Anger; in which Senſe the Word *Mad* is elſewhere uſed.

Gliders, Snares.

A *Gimmer*-lamb, An Ew-lamb, *fort q.* a Gammer-lamb, Gammer is a Contraction of God-mother, and is the uſual Compellation of the common Sort of Women. A *Gelt gimmer*, a barren Ewe.

Gin, *Gif*, In the old *Saxon* is *Gif*, from whence the Word *If* is made *per aphæreſin literæ* G. *Gif*, from the Verb *Gifan*, *dare*, and is as much as *Dato*.

Glad, Is ſpoken of Doors, Bolts, *&c.* that go ſmoothly and looſely.

Glave or *Glaſe*, Smooth. *Glavering* is generally uſed for flattering with ſmooth Speech. A *glavering* Fellow, a ſmooth-tongued, flattering Fellow.

To *Glaſſer*, or *Glaver*, *Cheſh.* To flatter.

Glatton, Welſh flannel.

Glob'd, *Cheſh.* Wedded to, fond of.

Glotten'd, *Cheſh.* Surprized, ſtartled.

To be *glum*, To look ſadly, or ſourly, to frown, contracted from *Gloomy*, a Word common to the Vulgar, both in the North and South.

To *Gly* or *Glee*, *Lincolnſh.* to look aſquint. *Limis ſeu diſtortis oculis inſtar Strabonis contueri*, *fortè ab AS.* Gleyan, *Belg.* Gloeyen, *Teut.* Gluen, *igneſcere*, *candeſcere*, *q. d. incenſis & præ ira flammantibus oculis conſpicere.* Skinner.

To *Goam*, To graſp, or claſp. In *Yorkſhire* to mind, or look at. We pronounce it *Gaum* and *Gauve*, and ſpeak it of Perſons that unhandſomely gaze or look about them. Mr. *Brokeſby.*

Goulans, *q. d. Goldins*; Corn-marigold. In the South we uſually call Marygolds ſimply golds; from the Colour of the Flower.

A *Gool*, A Ditch, *Lincolnſh. Lacuna fort. à Belg.* Gouw, *Agger*, *Aquagium*, *vel à Fr. G.* Jaule, Gaiole, *Latinè Caveola*, *quoniam ubi in foſſam*, *ſcrobem ſeu lacunam hujuſmodi incidimus*, *cùi tanquam cavea aut carcere*

detinemur, &c. Skin. Hence a *Gully* and *Gullet*, a little Ditch; and *Gullet*, the Throat, or rather from the *Latin Gula*; from whence, perchance, *Gool* itſelf may be derived.

Gooſe-graſs, *Gooſe tanſie*, *Argentina*. Called alſo by ſome *Anſerina*, becauſe eaten by Geeſe.

Goping-full, As much as you can hold in your Fiſt.

A *Goppen full*; A Yeepſen. *Vid.* South Words.

Goppiſh, Proud, pettle, apt to take Exception.

Griſly, Ugly, from *Grize*, Swine. *Griſly* uſually ſignifies ſpeckled of black and white, from *Griſeus*.

Guizen'd, Spoken of Tubs or Barrels that leak through Drought.

Gypſies, Springs that break forth ſometimes on the *Woulds* in *Yorkſhire*. They are look'd upon as a Prognoſtick of Famine or Scarcity. And no wonder in that ordinarily they come after abundance of Rain.

Greathly, Handſomely, Towardly. In *Greath*, Well.

Grath, Aſſured, confident.

Grees, or *Griece*, Stairs, from the *French Grez*, and both from the *Latin Gradus*. In *Norfolk* they call them *Griſſens*.

To *Griet*, or *Greet*, To weep, or cry; it ſeems to come from the *Italian Gridare*, to cry, or weep. *Vox Scotis uſitatiſſima*. To *Greet* and *Yowl*, *Cumb.* To weep and cry. For *Yowl*, in the South, they ſay yawl.

A *Grip* or *Gripe*, A little Ditch, or Trench, *Foſſula ab A S.* Græp, *Foſſula*, *cuniculus*. This Word is of general Uſe all over *England*.

A *Grove*, *Lincolnſhire*, a Ditch, or Mine, *à Belg.* Groeve, *foſſa*, to *grove*, to *grave*, *à Belg.* Graven, *fodere*.

Grout, Wort of the laſt runing. *Skinner* makes it to ſignify *condimentum cereviſiæ*, *muſtum cereviſiæ ab A S.* Grut. Ale before it be fully brew new Ale. It ſignifies alſo Millet.

I *Grow*, I am troubled.

To *Growze*, To be chill before the beginning of an Ague-fit.

To *Guill*, To dazzle, ſpoken of the Eyes. *Cheſh.*

A *Gun*, A great Flagon of Ale, ſold for three-pence, or Four-pence.

H.

A *Hack. Lincolnſh. fortè ab A S.* Hegge, Hæg, *Sepes, Septum, vel* Hæca, *Belg.* Heck. *Peſſulus, repagulum, vel Locus repagulis ſeu cancellis clauſus; nobis autem parum deflexo ſenſu Fœni conditorum, ſeu Præſepe cancellatum ſignat, à* Rack. *Skinner.*

A *Hack*, A Pick-ax, a Mattock made only with one, and that a broad end.

It *Haggles*, It hails, Var. Dial. *ab AS. Hagale, Hægle, Grando.*

Haghes, Haws, Var. Dial. *ab AS. Hagan*, Haws.

To *hake*, To ſneak, or loiter.

Hanty, Wanton, unruly, ſpoken of a Horſe, or the like, when Provender pricks him.

To *Happe*, To cover for Warmth, from *Heap*, as I ſuppoſe, to heap Cloaths on me.

Happa, Hap ye, Think you?

To *harden*, as, *The Market hardens.* i. e. Things grow dear.

A *Harl*, A Miſt.

Hariff and *Catchweed*, Gooſe-greaſe, *Aparine.*

Harns, Cumb. Brains.

A Sea *Harr, Lincolnſh. Tempeſtas à mari ingruens, forté ab A S.* Hærn, *Fluſtrum, æſtus*, Skin.

A *Harry-gaud*, A Rigſby, a wild Girl.

Hart-clover, Melilot.

A *Haſpat*, or *Haſpenald* Lad, between a Man and a Boy.

Hattle, Cheſh. Wild, ſkittiſh, harmful. *Tie the hattle Ky by the Horn, i. e.* The ſkittiſh Cow.

A *Hattock*, a Shock, containing twelve Sheaves of Corn.

Haver, Cumb. Yorkſh. Oats; it is a *Low Dutch* Word.

The *Hauſe*, or *Hoſe*, The Throat, *ab A S.* Hals, *collum.*

An *Hauſt*, or *Hoſte*, a dry Cough. *To hoſte*, to cough, from the *Low Dutch* Word *hoeſten*, to cough, and *hoeſt*, a Cough; *ab A S.* Hwoſtan, *tuſſire*, to cough.

It *hazes*, It miſles, or rains ſmall Rain.

To *Hoſe*, or *hauſe*, To hug, or carry in the Arms, to embrace.

To *Heald*, As when you pour out of a Pot.

A *Bed-healing*, *Derb.* A Coverlet, it is alſo called abſolutely a *hylling* in many places. To *heal* ſignifies to cover in the South. *Vid. Suſs*, from the *Saxon* Word *helan*, to hide, cover, or heal.

The *Heck*, The Door. *Steck the heck.* Hence *hatch cum aſpirat.*

An *Heck*, a Rack for Cattle to feed at. *Vid. hack.*

Heldar, Rather, before.

An *Helm*, a Hovel. I ſuppoſe, as it is a Covering, under which any thing is ſet. Hence a *helmet*, a Covering of the Head, *ab A S.* Helan.

Heloe, or *helaw*, Baſhful, a Word of common Uſe. *Helo*, in the old *Saxon*, ſignifies Health, Safety.

A *Henting*, one that wants good Breeding, that behaves himſelf clowniſhly.

Heir-looms; Goods left in an Houſe, as it were by way of Inheritance. Some ſtanding Pieces of Houſhold Stuff, that go with the Houſe. From *heir* and *Loom*, i. e. any Utenſil of Houſhold Stuff.

Heppen, or *heply*, Neat, handſome, *Yorkſh. Skinner* expounds it *dexter, agilis*, and ſaith it is uſed in *Lin-*

Lincolnſhire, fort. Ab. A S. Hæplic, *compar, vel potius Belg.* Hebbelick, *habilis, decens, aptus, vel q. d.* Helply, *i. e.* helpful.

Hetter, Eager, earneſt, keen.

Hight, called *ab A S.* Haten, gehaten, *Vocatus à Verbo* Hatan *dicere, jubere, Teut.* Heiſſen, *nominari, cluere.*

To *hight*, *Cumb.* To promiſe or vow, as alſo the *Saxon* Verb *hatan* ſometimes ſignifies, *teſte Sumnero in Dictionario-Saxonico-Latino-Anglico*, ſo it ſeems to be uſed in the *Engliſh* Meetre of the fourteenth Verſe of *Pſalm* cxvi. *I to the Lord will pay my Vows, which I to him behight.* So alſo it is uſed in *Chaucer*, for promiſed.

Hind-berries, Raſp berries, *ab A S.* Hindberian. *Forte ſic dicta, quia interhinnulos & cervos*, i. e. *in Sylvis & ſaltibus creſcunt.*

Hine, Hence. *Cumb.* Var. Dial.

Hine of a while, ere long; *q. d.* behind, or after a while.

A *Hipping-hold*, or *hawd*, a Place where People ſtay to chat in, when they are ſent of an Errand.

The *Hob*, The back of the Chimney.

Hod, Hold. Var. Dial.

Hole, Hollow, deep, an *hole* Diſh, oppoſed to ſhallow.

A *Hog*, a Sheep of a Year old; uſed alſo in *Northampton* and *Leiceſter Shires*, where they alſo call it a Hoggrel.

Hoo, he; In the North-weſt Parts of *England*, moſt frequently uſed for *ſhe, ab A S.* Heo, Hio, *à Lat.* Ea *fortaſſe.*

A *Hoop*, a Meaſure, containing a Peck, or Quarter of a Strike. *Yorkſh.*

A *Hoppet*, a little Handbaſket. *Neſcio an à* Corbe, ſaith *Skinner*, *addita term. dim. & aſperam caninam literam propter euphoniam addendo. & quod ſatis frequens eſt C initiali in Spiritum ſ. H. mutando.*

&c.

Horſeknops, Heads of Knapweed ſo called, *q.* Knopweed.

The *Houſe*, The Room called the Hall.

A *Gill-houter*. *Cheſh.* An Owl.

Hure, Hair, Var. Dial.

To *hype* at one, To pull the Mouth awry, to do one a Miſchief, or Diſpleaſure. An Ox is alſo ſaid to *hype*, that puſhes with his Horn.

I.

Jannock, Oaten Bread made into great Loaves.

The *Jaum* of the Door, the ſide Poſt. This Word is alſo uſed in the South, where they ſay the Jaum of the Chimney; from the *French Jambe*, ſignifying a Leg.

Jimmers, Jointed Hinges, in other Parts called Wing-hinges.

To *Ill*, to reproach, to ſpeak ill of another, uſed verbally.

Innom-barley, Such Barley as is ſown the ſecond Crop after the Ground is fallowed.

An *Ing*, a common Paſture, a Meadow, a Word borrowed from the *Danes*, *Ing*, in that Language, ſignifying a Meadow.

Ingle, *Cumb.* Fire, a Blaze, or Flame, *à Lat. Ignis.*

To *Inſenſe*, To inform, a pretty Word, uſed about *Sheffield* in *Yorkſhire*.

Jurnut, Earth-nut, *Bulbocaſtanum.*

K.

Kale, or *Cale*, turn, *vicem*. *Cheſh:*

Kale, or *Keal*, for Pottage. *Vide Cole.*

Kazzardly; Cattle ſubject to dye, hazardous, ſubject to Caſualties.

A *Keale*, *Lincolnſh.* a Cold, *tuſſis á frigore contracta*, *ab A S.* Celan, *Frigeſcere.*

To

To *Kedge*, To fill one's ſelf with Meat. A *Kedge-belly*, *Helluo.*

To *keeve* a Cart, *Cheſh.* To overthrow it, or to turn out the Dung.

To *ken*, To know, as I *ken* him not, *ab A S.* Kennan. *Ken* is commonly uſed of viewing, or Proſpect with the Eye. *As far as I can ken*, *i. e.* As far as the Sight of my Eye can reach; and ſo *out of Ken*, i. e. out of Sight.

Kenſpecked, Marked or branded, *notâ inſignitus*, *q. d. maculatus ſeu maculis diſtinctus ut cognoſcatur*, *ab A S.* Kennan *ſcire* & Specce *macula.* Skinner.

To *kep*, To boken, ſpoken when the Breath is ſtopt upon one's being ready to vomit. Alſo to *kep* a Ball, is to catch it, to keep it from falling.

Kickle, or *Kittle*, uncertain, doubtful, when a Man knows not his own Mind.

To *keppen*, To hoodwink.

A *Ketty Cur*, A naſty, ſtinking Fellow.

A *Kid*, a ſmall Faggot of Underwood, or Bruſh-wood, *forté à cædendo*, *q. d. faſciculus ligni cædui*, Skinner.

A *Kidcrow*, a Place for a ſucking Calf to be in. *Cheſhire.*

Kilps, Pot-hooks.

A *Kimnel*, or *Kemlin*, a Powdering Tub.

To *Kink*, It is ſpoken of Children when their Breath is long ſtopped thro' eager crying, or coughing. Hence the Kink cough, called in other Places the Chin-cough, by adding an Aſpirate.

A *Kit*, or milking Pail like a Churn, with two Ears, and a Cover, *à Belg.* Kitte.

A *Kite*, a belly. *Cumb.*

To *klick* up, *Lincolnſh.* to catch up, *celeriter corripere*, *neſcio an a Belg.* Klacken.

Klutſen; *Quatere*, *vel à Latino* clepere, *hoc a Græco* κλέπτω, Skinner.

To *knack*, To ſpeak finely. And it is uſed of ſuch as do ſpeak in the Southern Dialect.

A *Knightle* Man, An active or ſkilful Man. I ſuſpect it to be the ſame with *Nitle.*

A *Knoll*, A little round Hill, *ab A S.* Cnolle. The top or cop of a Hill, or Mountain.

A *kony Thing*, A fine Thing.

Kye; Kine. Var. Dial.

Kyrk; Church, κυριακόν.

Kyrkmaſter, Church-warden.

L.

TO *Lake*, To play, a Word common to all the North Country; *vel* (*inquit Skinnerus*) *ab A S.* Plægan, *ludere, rejecto* P. æ. *Dipthong. in ſimpl. a & g in c vel k mutatis, vel à Teuton. & Belg.* Lachen *ridere vel quod cæteris longe veriſimilius eſt à Dan.* Leeger *ludo. Ideo autem hæc vox in Septentrionali Angliæ regione, non in alis invaluit, quia Dani illam partem primam invaſerunt & penitus occupârunt, uno vel altero ſeculo priuſquam reliquam Angliam ſubjugarunt.*

The *Langot* of the Shoe; The Latchet of the Shoe, from *Languet* Lingula, a little Tongue or Slip.

Land; Urine, Piſs, it is an antient *Saxon* Word uſed to this Day in *Lancaſhire, Somner.* We ſay *Lant* or *Leint.*

To *leint* Ale, To put Urine into it to make it ſtrong.

Laneing, They will give it no *laneing*, *i. e.* they will divulge it.

Lare, Learning, Scholarſhip. Var. Dial.

Lat. q. late, ſlow, tedious, *lat Week*, let Weather, wet, or otherwiſe, unſeaſonable Weather.

A *Lath* is alſo called a Lat in the Northern Dialect.

Latching, Catching, infecting.

To *lait*, *Cumb.* to ſeek.

A *Lathe*; a Barn, *fort. à verbo* Lade, *qua frugibus oneratur.* Skinner, *fort.*

Lathe, Eaſe, or Reſt, *ab AS.* Latian, *differre*, *tardare*, *cunctari.*

Lathing; Entreaty, or Invitation. *You need no Lathing*, you need no Invitation or Urging; *ab AS.* Geladhian, to bid, invite, deſire to come.

The *Lave*, all the reſt. *Cumb.*

A *Lawn*, a Place in the midſt of a Wood free from Wood, a Laund in a Park, *à Fr. G.* Lande, *Hiſp.* Landa; *inculta planities.*

Lazy, Naught, bad.

Leach, Hard-work, which cauſes *le Ache* in the Workmen's Joints, frequent among our Miners in the North.

A *Leadden*, or *Lidden*, a Noiſe or Din, *ab AS.* Hlydan, *clamare*, *garrire*, *tumultuari*, to make a Noiſe, or Out-cry, to babble, to chatter, to be tumultuous, *Hlyd*, Tumult, Noiſe.

To *lean* nothing, To conceal nothing, *q.* leave nothing, or from the old *Saxon* Word *Leanne*, to ſhun, avoid, decline.

To *lear*, To learn. Var. Dial.

Leath, Ceaſing, Intermiſſion; as, *No Leath of Pain*, from the Word *leave*, no leaving of Pain.

Leck on; pour on more Liquor, *v. g.*

Leeten you, *Cheſh.* Make yourſelf, pretend to be. *You are not ſo mad as you leeten you.*

Leethwake, Limber, pliable.

Leits; Nomination to Offices in Election, often uſed in Archbiſhop *Spotwood*'s Hiſtory, *q. Lots.*

Leſtal, Saleable, that weighs well in the Hand, that is heavy in lifting, from the Verb Lift, as I ſuppoſe.

To *lib*, To geld. A *Libber*, a Sow-gelder.

Lingey, Limber.

To

To *lig*, To lie, Var. Dial. It is near the *Saxon Licgan*, to lie.

Ling, Health, *Erica*, *Yorkſhire.*

To *lippen*, to rely on, or truſt to. *Scot.*

Lither, Lazy, idle, ſlothful. A Word of general Uſe, *ab AS.* Lidh. Liedh. *Lenis Alludit Gr.* Ἀπὸς *lævis*, *glaber*, & ἁπλὸς *ſimplex*, *tenuis*, Skinner.

Lithing, *Cheſh.* Thickening, ſpoken of a Pot of Broth, as *Lithe the Pot*, *i. e.* put Oatmeal into it.

A *Lite*, a few, a little, *per Apocopen.*

To *lite* on, to rely on.

A *Liten*, a Garden.

To *lit*, To colour, or dye; *à linendo ſup. litem.*

A *Loe*, a little round Hill, a great Heap of Stones, *ab A S.* Læwe, *Agger*, *acervus*, *cumulus*, *tumulus*, a Law, Low, Loo, or high Ground, not ſuddenly riſing as an Hill, but by little and little, tillable alſo, and without Wood. Hence that Name given to many Hillocks and Heaps of Earth, to be found in all Parts of *England*, being no other but ſo much congeſted Earth, brought in a Way of Burial, uſed of the antients, thrown upon the Bodies of the Dead. *Somner in Dition. Saxon.*

A *Loom*, An Inſtrument, or Tool in general, *Cheſh.* Any Utenſil, as a Tub, *&c.*

Loert, *q.* Lord, Gaffer, Lady, Gammer, uſed in the Peak of *Derbyſhire.*

A *Loop*, an Hinge of a Door.

To *lope*, *Lincoln.* To leap, Var. Dial.

A *Lop*, a Flea, *ab AS.* Loppe, from leaping. *Lops* and *Lice*, uſed in the South, *i. e.* Fleas and Lice.

Lopperd Milk, Such as ſtands ſo long till it ſours and curdles of itſelf. Hence a *lopperd* Slut.

Lowe, Flame, and to *lowe*, to flame, from the High *Dutch Lohe.*

A *Lilly-low*, a *Bellibleiz*, a cor

To *Lawk*, *i. e.* To weed Corn, to look out Weeds, ſo in other Countries, to look one's Head, *i. e.* to look out Fleas or Lice there.

A *Lout*, a heavy, idle Fellow; to *lowt* is a general Word for cringing, bowing down the Body; *They were very low in their Lowtings.*

A *Lown*, or *Loon*, the ſame with a Lout, or more general for an ill-conditioned Perſon. The *Scots* ſay, a *fauſſe*, *i. e.* falſe Loon.

The *Lufe*, The open Hand.

M.

TO *mab*, To dreſs careleſly, *Mabs* are Slatterns. *Mam-ſworn*, forſworn.

To *maddle*, To be fond. She *maddles* of this Fellow, ſhe is fond of him. She is (as we ſay) mad of him.

Make, Match, *matchleſs*, matchleſs, *ab A S.* Maca, a Peer, an Equal, a Companion, Conſort, Mate.

To *mantle*, Kindly to embrace.

A *Marrow*, a Companion, or Fellow. A Pair of Gloves, or Shoes are not *Matrows*, *i. e.* Fellows. *Vox generalis.*

Mauks, *Makes*, *Maddocks*; Maggots by Variation of Dialect.

Mauls, Mallowes. Var. Dial.

A *Maund*; A Hand-baſket with two Lids, *ab A S.* Mand. *Fr.* G. Mandt. *Ital.* Madia, *corbis anſatus, utrumque à Lat. Manus quia propter anſas manu commodè circumferri poteſt*, Skinner. It is uſed alſo in the South.

Meath, *Vox agro Linc* *uſitatiſſima, ut ubi dici-* *mus.* I gave thee the *M* the Buying, *i. e. tibi* *optionem & plenariam pote* *pretii ſeu emptionis fa-* *edgh*, Mægen, *Po-* *n*, *poſſe.* Skinner.

My

My *Meaugh*; My Wive's Brother, or Sister's Huſband.

Meedleſs, Unruly.

Meet or Mete, Meaſure. *Vox general.* *Meet now*, juſt now.

Meeterly, *Meetherly*, *Meederly*, Handſomely, modeſtly. as *ow Meeterly*, from meet, fit. We uſe it for *indifferently*, mediocriter, at in that Proverb, *Meeterly as Maids are in Fairneſs.* Mr. *Br.*

A *Mell*, a Mallet, or Beetle. *Malleus.*

Meny, A Family, as we be ſix or ſeven a *Meny*, *i. e.* ſix or ſeven in Family, from the antient *French*, *Meſnie*, ſignifying a Family, v. *Skinner.* Hence a menial Servant.

Menſeful, Comely, graceful, crediting a Man. *Yorkſhire.*

Merrybauks, A cold Poſſet *Derb.*

A *Met*, a Strike, or four Pecks, *ab AS.* Modius, in *Yorkſhire* two Strike.

Mickle, Much.

A *Midding*, a Dunghill, it is an ancient *Saxon* Word, *a nomine* mud *fortè.*

A *Midge*, a Gnat, *ab AS.* Mycg, Mycge, *Belg.* Mugge, *Teut.* Much, *Dan. Myg. Omnia à Lat.* Muſca.

Milkneſſe, a Dairy.

Mill-holms; Watry Places about a Mill Dam.

Milwyn, *Lancaſh.* Greenfiſh, *fort. à milvo q. piſcis milvinus.*

To *mint* at a thing, to aim at it, to have a Mind to it.

To *ming* at one, To mention, *ab AS. Myncgung*, an Admonition, warning, or minding, ſo it is uſually ſaid, I had a *minging*, I ſuppoſe of an Ague, or the like Diſeaſe; that is, not a perfect Fit, but ſo much as to put me in Mind of it.

A *Minginater*, One that makes Fretworks, it is a ruſtick Word uſed in ſome Part of *Yorkſhire*, corrupted, perchance, from Engine.

Miſcreed, deſcried; this, I ſuppoſe, is alſo only a ruſtick Word, and nothing elſe but the Word *deſcried* corrupted.

Miſtetcht, That hath got an ill Habit, Property, or Cuſtom. A *Miſtetcht* Horſe. I ſuppoſe q. Miſteacht, miſtaught, unleſs it come from tetch, for diſtaſt, as is uſually ſaid in the South, *he took a Tetch*, a Diſpleaſure or Diſtaſt; this *Tetch* ſeems to be only a Variation of Dialect for touch, and *techey* for *touchy*; very inclinable to Diſpleaſure, or Anger.

A *Mizzy*; a Quagmire.

Molter, The Toll of a Mill, *à Latino* Mola.

Mores, *i. e.* Hills, hence the hilly Part of *Staffordſhire* is called the *Morelands*; hence alſo the Country of *Weſtmoreland* had its Name, *q.* The Land, or Country of the Weſtern *Mores* or Hills, and many Hills in the North are called *Mores*, as *Stainſmores*, *&c.* from the old *Saxon* Word *Mor*, a Hill or Mountain.

To *Moſker*, To rot, or contract Corruption, perhaps from gathering Moſſe, as a *Moſker'd* Tree, a *Moſkerd* Tooth.

Welly *Moyder'd*, Almoſt diſtracted. *Cheſh.*

Muck, *Lincolnſh.* Moiſt, wet, *à Belg.* Muyck, *Mollis*, *lenis*, *mitis*. *Mollities ehim humiditatem ſequitur.* Elſewhere *Muck* ſignifies Dung, or Straw that lies rotting, which is uſually very moiſt. Hence thoſe proverbial Similies, *As wet as Muck*, *Muck-wet*.

Mugwort in the Eaſt Riding of *Yorkſhire*, is the uſual Word for common Wormwood; tho' they have there abundance of Artemiſia; which they call Motherwort.

Mullock, Dirt, or Rubbiſh.

Murk, Dark; *Murklins*, in the Dark; *a Dan.* Morck, *Fuſcus*, Moorker; *infuſco*, *item tenebræ*. *Occurrit & Ant. Lat. Murcidus*, *Morcus*, *quæ Feſto idem ſonant quod ignavus*, *iners*. This Word is alſo uſed in the South, *hinder*.

To

To *murl*, To crumble.

A *Murth* of Corn, Abundance of Corn. *Forte à* More.

N.

A *Nape* or *Neap*; A Piece of Wood that hath Two or three Feet, with which they bear up the Fore-part of a laded Wain. This was the *Furca* of the ancient *Romans*, thus deſcribed by *Plutarch*, ξύλον διπλῆν ὁ τὶς ἁμάξαις ὀφισᾶσι, which *Is. Caſaubon*, *Exercit.* 16. § 77. thus interprets, *Significat eſſe lignum diviſum in altero extremo in duo cornua, quod ſubjicitur temoni plauſtri, quoties volunt aurigæ rectum ſtare plauſtrum oneratum. Furca* was uſed in ſeveral kinds of Puniſhments. *V. Caſaubon. ibid. Pag.* 443. *Edit. Francof.*

A *Napkin*, a Pocket Hankerchief, ſo called about *Sheffield* in *Yorkſhire.*

Naſh or *Neſh*, Waſhy, tender, weak, puling. *Skinner* makes it proper to *Worceſterſhire*, and to be the ſame in Senſe and Original with Nice. But I am ſure it is uſed in many other Counties, I believe all over the North weſt Part of *England*, and alſo in the Midland, as in *Warwickſhire*. As for the Etymology of it, it is doubtleſs no other than the antient *Saxon* Word *Neſc*, ſignifying ſoft, tender, delicate, effeminate, tame, gentle, mild. Hence our *Neſcook*, in the ſame Senſe, *i. e.* a Tendering, *Somner.*

Nearre, *Lincoln.* in uſe for neather, *ab A S.* Nerran, *poſterior.*

A *Neive* or *Neiffe*; A Fiſt.

A *Neckabout*; Any Woman's Neck Linnen. *Sheffield.*

My *Neme*, My Goſſip, my Compere, *Warwickſhire*, v. Eame.

Netherd, Starved with Cold.

Netting, Chamber-lee, Urin.

To

To *nigh* a Thing, To touch it. I did not nigh it; *i. e.* I came not nigh it.

Nittle, Handy, neat, handſome. Fort. *ab A S.* Nytlic, profitable, commodious.

Nithing, Much valuing, ſparing of, as *nithing* of his Pains, *i. e.* ſparing of his Pains.

A *Noggin*, A little Piggin holding about a Pint, *à Teut.* Neſſel.

Nor; Than, more *nor* I, *i. e.* more than I.

To *note*, To puſh, ſtrike or goar with the Horn, as a Bull or Ram, *ab A S.* Hnitan *ejuſdem ſignification. Lancaſh. Somner.*

A *Note-heard*, a Neat-heard. Var. Dial.

O.

O*My*, Mellow, ſpoken of Land.

Oneder, v. Aunder.

Orndorns; *Cumb.* Afternoons Drinkings, corrupted from *Onederins.*

An *Oſken* of Land, an Ox-gang, which in ſome Places contains ten Acres, in ſome more. It is but a Corruption of Ox-gang.

To *oſſe*, To offer to do, to aim at, or intend to do, *Oſſing comes to boſſing.* Prov. *Cheſh. I did not oſſe, or meddle with it, i. e.* I did not dare, *&c. forté ab* Audeo, Auſus.

Ouſen, Oxen.

An *Overſwitcht* Houſe-wife, *i. e.* a Whore. A Ludicrous Word.

An *Ox hooſe*, an Ox-ſtall, or Cow ſtall, where they ſtand all Night in the Winter, *ab A S. Boſih. Præſepe*, a Stall.

An *Oxter*, an Armpit, *Axilla.*

P.

TO *Pan*, To cloſe, joyn together, agree, Prov. *Weal and Woman cannot Pan, but wo and Women can.* It ſeems to come from *Pan* in Buildings, which in our Stone Houſes is that Piece of Wood that lies upon the Top of the Stone Wall, and muſt cloſe with it, to which the Bottom of the Spars are faſtned; in Timber Buildings in the South, it is called the *Raſen*, or *Reſen*, or *Reſening*.

Partlets, Ruffs, or Bands for Women. *Cheſh. Vetus vox (inquit Skinnerus) pro Sudario, præſertim quod circa collum geſtatur.* Minſhew *dictum putat quaſi* Portelet, *quod circumfertur, vel, ut melius divinat* Cowel, *à verbo*, to part, *quia facilè ſeparatur à corpore*. Skinner.

A *Pate*, A Brock or Badger, it is alſo a general Word for the Head. *Peat* in the North is uſed for Turf digged out of Pits, and Turf appropriated to the Top-turf, or Sod; but in *Cambridge*, &c. Peat goes by the Name of Turf.

A mad *Paſh*, a Mad-brain. *Cheſh.*

A *Pelt*, A Skin, ſpoken chiefly of Sheep Skins when the Wooll is off, from *Pellis*, Lat. The *Pelt-rot* is when Sheep dye for Poverty or ill keeping. *Pelt* is a Word much uſed in Falconry for the Skin of a Fowl ſtuft, or the Carcaſe itſelf of a dead Fowl, to throw out to a Hawk.

Peale the Pot, cool the Pot.

Peed, Blind of one Eye, he *pees*, he looks with one Eye.

Peeviſh, Witty, ſubtle.

A *Penbauk*, a Begger's Can.

A *Pet* and a *Pet* Lamb, a Cade Lamb.

Pettle, Pettiſh. Var Dial.

To *Piſle*, To filch.

A *Pin-panniebly* Fellow; A covetous Miſer, that pins up his Panniers, or Baſkets. A *Pig*

A *Piggin*; a little Pail or Tub, with an erect Handle.

It's *pine*, q. Pein to tell: It is difficult to tell, *ab A S. Pin.*

A *Pingle*, a ſmall Croft or Picle.

A *Pleck*, a Place, *Yorkſh. Lanc. ab A S. Plæce*, a Street, a Place.

A *Poke*, a Sack or Bag. It is a general Word in this Senſe all over *England*, tho' moſtly uſed ludicrouſly, as are Gang and Keal, *&c.* becauſe borrowed of the Northern People. Hence *Pocket*, a little Poke, and the Proverbs, *To buy a Pig in a Poke, and when the Pig is profered, hold ope the Poke.* Mr. *Brokeſby* informs me, that with them in the Eaſt Riding of *Yorkſhire*, the Word Sack is appropriated to a Poke that holds four Buſhels, and that *Poke* is a general Word for all Meaſures; hence a Metpoke, a three Buſhel Poke, *&c.*

Poops, Gulps in drinking. Popple, Cockle.

To *pote* the Cloaths off. To kick all off; to puſh, or put out, from the *French Pouſſer*, or Poſer, *pulſare*, or *ponere*, to put.

Prattily; Softly.

Prich; Thin drink.

A *Princock*; A pert, forward Fellow. Minſhew, *Deflectit à Præcox*, q. d. *Adoleſcens præcocis ingenii; quod licèt non abſurdum ſit, tamen quia ſono minùs diſcrepat, puto potiùs dictum quaſi jam primùm Gallis, qui ſci. nòn ita pridem pubertatem attigit, & recens Veneris ſtimulos percepit.* Skinner.

Pubble, Fat, full, uſually ſpoken of Corn, Fruit, and the like. It is oppoſite to fantome.

A *Pulk*; a Hole of ſtanding Water, is uſed alſo for a Slough or Plaſh of ſome Depth.

A *Puttock Candle*: the leaſt in the Pound, put in to make Weight.

Q.

THE *Queſt* of an Oven; the Side thereof. Pies are ſaid to be *queſted*, whoſe Sides have been cruſhed by each other, or ſo joined to them as thence to be leſs baked.

R.

TO *Rack* or *Reck*, To care, never *rack* you, *i. e.* Take you no Thought or Care. From the antient *Saxon* Word *Recc*, care, and *Reccan*, to care for. *Chaucer* hath *recketh*, for careth. Hence *Retchleſs*, and *Retchleſſneſs*, for careleſs, and careleſſneſs; as in the *Saxon*.

Race; Runnet, or Renning. Hence *Racy*, ſpoken of Wine.

To *rait* Timber, and ſo Flax and Hemp, to put it into a Pond or Ditch, to water it, to harden, or ſeaſon it.

Radlings; Windings of the Wall.

To *rame*, To reach, perchance from *Rome*.

Raſh, It is ſpoken of Corn in the Straw, that is ſo dry that it eaſily durſes out, or falls out of the Straw with handling it. *Vox eſſe videtur* Ὀνοματοποιημένη.

To *rauk*, To ſcratch. A rauk with a Pin. Perchance only a Variation of Dialect for rake.

Redſhanks, Arſmart.

To *reek*; To wear away. His Sickneſs will *reek* him; that is, ſo waſte him as to kill him.

Reckans, Hooks to hang Pots or Kettles on over the Fire.

To *reem*, To cry, *Lancaſhire*, *ab A S.* Hræman, *Plorare*, *clamare*, *ejulare*, to weep with crying and bewailing, Hream, *ejulatus*.

To

To *rejumble*, *Lincoln.* as *it rejumbles upon my Stomach.* Fr. G. *Il regimbe ſur mon eſtomac*, i. e. calcitrat. *Sic autem dicimus ubi cibus in ventriculo fluctuat & nauſeam parit. Verb. aut Fr. G. à Præp.* Re, *& Fr. G.* Jambe, *It. Gamba ortum duxit.* Skinner.

To *remble*, *Lincoln.* To move, or remove, *q. d. Remobiliare.*

A *Reward*, or good *Reward*; a good Colour, or Ruddineſs in the Face, uſed about *Sheffield* in *Yorkſh.*

Renty, Handſome, well-ſhap'd, ſpoken of Horſes, Cows, *&c.*

To *render*; To ſeparate, diſperſe, *&c.* I'll *render* them, ſpoken of ſeparating a Company. Perchance from rending *per paragogen*

Renniſh; Furious, paſſionate; a *renniſh* Bedlam.

To *reul*, To be rude, to behave ones ſelf unmannerly, to rig. A *reuling* Lad, a Rigſby.

To *reuze*, To extol, or commend highly.

To *rine*, To touch, *ab A S.* Hrinan, to touch, or feel.

To *ripple* Flax, To wipe off the Seed Veſſels.

Rooky, Miſty, a Variation of Dialect for *Reeky. Reek* is a general Word for a Steam or Vapour.

Rops, Guts, q. *Ropes*, *funes.* In the South the Guts prepared and cut out for Black-puddings or Links, are called *Ropes.*

Ream-penny, q. Rome-penny, which was formerly paid from hence to *Rome*, *Peter-pence.* He reckons up his *Ream-pennies*, that is, tells all his Faults.

A *Roop*, a Hoarſneſs.

Rowty; Over-rank and Strong; ſpoken of Corn or Graſs.

To *rowt* or *rawt*; To lowe like an Ox or Cow. The old *Saxon* Word *Hrutan*, ſignifies to ſnort, ſnore, or rout in ſleeping.

To *ruck*; To ſquat, or ſhrink down.

Runches, and *Runchballs*; Carlock when it is dry, and withered.

Runnel, Pollard Wood; From runing up apace.

He *rutes* it; *Cheſh.* ſpoken of a Child, he cries fiercely, *i. e.* he *rowts* it, he bellows.

Rynt ye; By your leave, ſtand handſomely. As, *Rynt you Witch, quoth* Beſſe Locket *to her Mother*, Proverb, *Cheſhire.*

S.

Sackleſs, Innocent, faultleſs, without Crime, or Accuſation; a pure *Saxon* Word, from the Noun *Sac*, *Saca*, a Cauſe, Strife, Suit, Quarrel, *&c.* and the Præpoſition *leas*, without.

A *Saghe*; *i. e.* a Saw.

To *ſamme* Milk; To put the runing to it, to curdle it.

A *Sark*; a Shirt.

Saugh, and *Sauf*; Sallow.

A *Saur-pool*; a ſtinking Puddle.

Scaddle; That will not abide touching; ſpoken of young Horſes that fly out.

Scafe; Wild, ſpoken of Boys.

A *Scarre*, The Cliff of a Rock, or a naked Rock on the dry Land, from the *Saxon Carre, cautes.* This Word gave Denomination to the Town of *Scarborough. Pot ſcars*, Pot-ſhreds, or broken Pieces of Pots.

A *Scrat*; An Hermaphrodite; uſed of Men, Beaſts and Sheep.

Scrogs; Blackthorn.

Scrooby-graſs; Scurvy-graſs. Var. Dial.

A *Sean*, *Lincoln.* A kind of Net, *Procul dubio contract. a Latino & Gr. Sagena.* Skinner.

Seaves, Ruſhes, *ſeavy* Ground, ſuch as is overgrown with Ruſhes.

A *Seeing-glaſs*, a Looking-glaſs.

Seer; Several, divers. They are gone *ſeer* Ways. Perchance *ſeer* is but a Contraction of *ſeven*

Sell;

Sell, Self.

Selt, *Cheſh.* Chance, *Its but a* ſelt *whether*, it is but a Chance Whether.

Semmit, limber.

To *ſetter*, To cut the Dew-lap of an Ox or cow, into which they put *Helleboraſter*, which we call *Setterwort*, by which an Iſſue is made, whereout ill Humours vent themſelves.

Senſy, Not: Sign, Likelyhood, Appearance.

Senſine, *Cumb.* Since then. Var. Dial.

A *Shafman*, *Shafmet*, or *Shaftment*: The Meaſure of the Fiſt with the Thumb ſet up, *ab A S.* Seæft mund, Semipes.

Shan, *Lincoln.* Shamefacedneſs, *ab AS.* Scande, *confuſio*, *verecundia*; *item abominatio*, *ignominia.*

Shandy; Wild.

To *ſheal*; To ſeparate, moſt uſed of Milk. So to *ſheal* Milk is to curdle it, to ſeparate the Parts of it.

To *ſhear* Corn; To reap Corn.

No *ſhed*; No difference between Things, to *ſhead*, *Lanc.* to diſtinguiſh, *ab A S.* Sceadan to diſtinguiſh, disjoin, divide, or ſever. *Belgis* Scheyden, Scheeden.

Shed-Riners with a *Whaver*. *Cheſh.* Winning any Caſt that was very good, *i. e.* ſtrike off one that touches, *&c.* v. *Ryne.*

Shoods, Oat hulls, *Darbyſh.*

The *Shot-flagon*, or *Come again*; which the Hoſt gives to his Gueſts if they drink above a Shilling. *Darbyſh.*

A *Shippen*, a Cow-houſe, *ab A S.* Scypene. *Stabulum*, *Bovile*, a Stable, an Ox-ſtall.

A *Shirt-band*; *Yorkſh.* A Band.

Sib'd, A Kin, *no ſole ſib'd*, nothing akin; *No more ſib'd than Sieve and Riddle*, *that grew both in a Wood together.* Prov. *Cheſh.* *Syb*, or *Sybbe*, is an antient *Saxon* Word, ſignifying Kindred, Alliance, Affinity.

Sickerly, Surely, à *Lat.* Secure.

Side, Long, *My Coat is very ſide*, i. e. very long. *Item* proud, ſteep, from the *Saxon ſide*, *ſid*; or the *Daniſh ſide*, ſignifying long.

A *Sike*; a little Rivulet, *ab A S.* Sich, *ſulcus*, a Furrow, *vel potius ſulcus*, *aquarius*, *Lacuna*, *lira*, *ſtria*, *elix*, a Water Furrow, a Gutter, *Somner.*

Sike, Such. Var. Dial. *ſike* a thing, ſuch a thing.

To *ſile* down, *Lincoln.* to fall to the Bottom, or *ſubſide*, *fort*, *ab A S.* Syl, *Baſis*, *limen*, *q. d. ad fundum delabi*, Skinner.

Sizely, Nice, proud, coy.

To *ſkime*; To look aſquint, to glee.

Skellerd; Wrapt, caſt, become crooked. *Darb.*

Skatloe; Loſs, Harm, Wrong, Prejudice, *One doth the ſkath, and another hath the ſcorn.* Prov. *ab A S.* Scædan, Sceadhian, *Belg.* Schæden, *Teut.* Schaden *Dan.* Skader, *nocere. Add ſkath to ſcorn.* Prov. of ſuch as do Things both to their Loſs and Shame.

A *Skeel*, a Collock.

A *Slab*, The outſide Plank of a Piece of Timber when ſawn into Boards. Its a Word of general Uſe.

Slape, Slippery, *vox uſatitiſſimo.*

Slape-ale, *Lincolnſh.* Plain Ale is oppoſed to Ale medicated with Wormwood, or Scurvy-graſs, or mixed with any other Liquor: *Fortean*, *licet ſenſus non parum variet*, *ab alt.* Slape *quod agro Lincolnſh. lubricum & mollem ſignificat*, *i. e.* ſmooth Ale, *hoc a verbo*, to ſlip, *Skinner.*

To *ſlat* on, to leck on, to caſt on, or daſh againſt. Vox ὀνοματοπ.

To *ſleak* out the Tongue, To put it out by way of Scorn. *Cheſh.*

Sleck, Small Pit-coal.

To *ſleck*, *i. e.* Slack, to quench, or put out the Fire, *v. g.* or ones thirſt.

To

To *fleech*, To dip, or take up Water.

To *flete* a Dog, is to ſet him at any thing, as Swine, Sheep, *&c.*

Slim, *Lincolnſh.* à *Belg.* Slim, *Teut.* Schlim, *vilis*, *perverſus*, *pravus*, *doloſus*, *obliquus*, *diſtortus*. Skinner. Its a Word generally uſed in the ſame Senſe with Sly. Sometimes it ſignifies ſlender bodied, and thin cloathed.

To *ſlive*, *Lincolnſh.* à *Dan.* Slæver, *ſerpo*, *Teut.* Schleiffen, *humi trahere*, *hinc & Lincolnſh.* a ſliverly Fellow, *Vir ſubdolus*, *vafer*, *diſſimulator*, *veterator*. Sliven; idle, lazy.

Slokened, Slockened, *q.* ſlackened, choaked, Var. Dial. as a Fire is choaked by throwing Water upon it.

The *Slote* of a Ladder or Gate, the flat Step, or Bar.

To *ſlot* a Door; *Lincolnſh. i. e.* To ſhut it, à *Belg.* ſluyten. *Teut.* ſchlieſſen, *claudere*, *occludere*, *obſerare*, *Belg.* ſlot, *ſera*, *clauſtrum*, *ferreum*.

A *Slough*, A Huſk; it is pronounced *ſluffe*.

To *ſlump*; To ſlip, or fall plum down in any wet, or dirty Place.

To *ſmartle* away; To waſte away.

To *ſmittle*, To infect, from the old *Saxon ſmittan*, and *Dutch ſmetten*, to ſpot or infect, whence our Word *ſmut*.

Smopple, Brittle, as *ſmopple* Wood, *ſmopple*, Pye-cruſt, *i. e.* ſhort and fat.

To *ſnape* or *ſneap*; To check; as Children eaſily *ſneaped*; Herbs and Fruits *ſneaped* with cold Weather. It is a general Word all over *England*.

The *ſnaſte*; The burnt Week or Snuff of a Candle.

To *ſnathe* or *ſnare*; To prune Trees, to cut off the Boughs of Aſh, or other Timber Trees; of which this Word is uſed, as prune is of Fruit Trees. A *ſnathe*.

Snever; Slender, an uſual Word.

A *ſnever-ſpawt*; A ſlender Stripling.

Sneck the Door, Latch the Door; the *ſneck* or *ſnecket* of a Door (according to *Skinner*) is the String which draws up the Latch to open the Door: *neſcio an à Belg.* ſnappen, *Corripere, quia ſci. cum janua aperienda eſt, ſemper arripitur.*

To *ſnee*, or *ſnie*; To abound, or ſwarm. He *ſnies* with Lice, he ſwarms with them.

To *ſnite*; To wipe. Snite your Noſe, *i. e.* wipe your Noſe, à ſchneutzen, *Belg.* ſnutten, ſnotten, *Nares emungere, Dan.* ſnyder *emunge, à ſnot ſubſtantiva*, to wipe off the Snot.

A *ſnithe* Wind, *Vox elegantiſſima, agro Lincolnſi uſitatiſſima, ſignificat autem veltum valdè frigidum & penetrabilem, ab A S.* ſnidan, *Belg. ſneiden*; *Teut.* ſchneiden, *ſcindere, ut nos dicimus*, a cutting Wind, *Skinner.*

Snod, and *ſnog*; Neat, handſome; as *ſnog* gear'd, handſomely dreſt.

Snog Malt; Smooth with few Combs.

A *So*, or *ſoa*, A Tub with two Ears, to carry on a Stang.

A *Sock*, or *Plough-ſock*, A Plough-ſhare.

A *Soſs*; A mucky Puddle.

A *Sod*; A Turf; I will die upon the Sod, *i. e.* in the Place where I am. Sods are alſo uſed for Turfs in the Midland Part of *England.*

To *Soil* Milk; To cleanſe it, *potius* to *file* it, to cauſe it to *ſubſide*, to ſtrain it, v. *file.*

A *Sile-diſh*; A ſtraining, or cleanſing Diſh.

Sool or ſowle; Any thing eaten with bread.

To *ſowl* one by the Ears, *Lincolnſh.* i. e. *Aures ſumma vi vellere*; *credo a* ſow, *i. e. Aures arripere & vellere, ut ſuibus canes ſolent.* Skinner.

Soon; The Evening, *a Soon*, at Even.

A *Spackt*; Lad, or Wench; apt to learn, ingenious, *Pat*, in the Eaſt Riding of *Yorkſhire.*

A

A *Spancel*, A Rope to tye a Cow's hinder Legs.

To *ſpane* a Child, To wean it.

To *ſparre*, or *ſpeir*, or *ſpurre*; To aſk, enquire, cry at the Market, *ab A S.* ſprian, to ſearch out by the Track, or Trace, or enquire, or make diligent ſearch.

To *ſpar* the Door, To bolt, bar, pin, or ſhut it, *ab A S.* Sparran, *Obdere, claudere.* This Word is alſo uſed in *Norfolk*, where they ſay, *ſpar the Door, an emis he come*, i. e. ſhut the Door, leſt he come in.

A *Spaut*, or *Spowt*, A Youth.

To *ſpelder*, To ſpell.

The *Speer*, *Cheſh.* The Chimney Poſt. *Rear'd againſt the Speer*, ſtanding up againſt the Chimney Poſt.

Spice, Raiſins, Plums, Figs, and ſuch like Fruit. *Yorkſh. Spice* à *ſpecies.*

A *Staddle*; A Mark, or Impreſſion made on any thing by ſomewhat lying upon it. So Scars or Marks of the Small-pox are called *Staddles.* Alſo the Bottom of a Corn mow, or Hay-ſtack, is called the Staddle.

A *Stang*, A wooden Bar: *ab A S. ſtang, ſudes, vectis Teut.* ſtang, *pertica, contus, ſparus, vectis. Datur & Camb. Br.* Yſtang *Pertica, ſid noſtro fonte hauſtum.* This Word is ſtill uſed in ſome Colleges in the Univerſity of *Cambridge*; to *ſtang* Scholars in *Chriſtmas* time, being to cauſe them to ride on a Colt-ſtaff, or Pole, for miſſing of Chapel. It is uſed likewiſe here (in the Eaſt Riding of *Yorkſhire*) for the fourth Part of an Acre, a Rood. Mr. *Brokeſby.*

A *Start*, A long Handle of any thing, a Tail, as it ſignifies in *Low Dutch*, ſo a *Redſtart* is a Bird with a red Tail.

Stark, Stiff, weary, *ab A S.* ſterc, ſtrace, *Rigidus, durus, Belg. & Dan.* ſterck, *Teut.* ſtarck, *validus, robuſtus, firmus, v.* Skinner.

Stow'd;

Staw'd; Set, from the *Saxon Stow*, a Place originally from *ſtatio* and *ſtatuo*. Hence, I ſuppoſe, *ſtowing* of Goods in the Hold of a Ship, or in a Store-houſe.

A *Stee*; a Ladder, in the *Saxon*, *ſtegher* is a Stair, *gradus ſcale*, perchance from *ſtee*.

Stead; Is uſed generally for a Place, as, It lies in ſuch a Stead, *i. e.* in ſuch Place, whereas elſewhere only *in ſtead*, is made uſe of for *in Place*, or in the Room of.

To *ſteak*, or *ſteick*, or *ſteke* the Dure; to ſhut the Door. *à Teut. & Belg.* ſtecken, ſteken, to thruſt, or put, to ſtake.

To *ſteem*; To beſpeak a thing.

A *Steg*; A Gander.

To *ſtein*, or *ſteven*; *idem*.

Stiven, Sternneſs, perhaps from Stiffe.

A *ſtife* Quean; A luſty Quean; *ſtife*, in the old *Saxon*, is obſtinate, ſtiff, inflexible.

Stife Bread, Strong Bread, made with Beans and Peaſe, &c. which makes it of a ſtrong Smell and Taſte.

Stithe; Strong, ſtiff, *ab A S. ſtidh*, ſtiff, hard, ſevere, violent, great, ſtrong, *ſtithe* Cheeſe, *i. e.* ſtrong Cheeſe.

A *Stithy*, an Anvil, *à prædict. A S.* ſtidh, *rigidus*, *durus*. *Quid enim incude durius?*

A *ſtot*, a young Bullock, or Steer; a young Horſe in *Chaucer*, *ab A S. ſtod*, or *ſteda*, a Stallion, alſo a War Horſe, a Steed.

Stood, Cropt, Sheep are ſaid to be ſtoo'd whoſe Ears are cropt, and Men who wear their Hair very ſhort.

A *Stoop*, or *Stowp*, a Poſt faſtened in the Earth, from the *Latin ſtupa*.

Stocks bill, Geranium Robertianum.

A *ſtound*, q. Stand, a wooden Veſſel to put ſmall Beer in. Alſo a ſhort Time, *a ſmall ſtound*.

A

A *Stowk*, q. Stalk, the Handle of a Pail, alſo a Shock of twelve Sheaves.

A *Stowre*, A Round of a Ladder, a Hedge-ſtake. Alſo the Staves in the Side of a Wain, in which the Eve-rings are faſtened, tho' the large and flat ones are called *Slots*.

Strandy; Reſtive, paſſionate, ſpoken of Children. Such they call *Strandy-mires*.

A *Strike* of Corn, a Buſhel, four Pecks, *à Teut.* Kornſtreiche, *Hoſtorium, vel radius*, ſtreichen, *Hoſterio menſuram radere, coæquare, complanare.*

Strunt, The Tail or Rump, *ab A S.* ſteort, ſtert, *Belg.* ſtert, ſteert, *Teut.* ſtertz. *cauda: vel à Belg.* ſtront, *Fr. G.* Eſtron, *It.* ſtronzo *ſtercus, per Metonym. adjuncti*, Skinner.

Stunt, *Lincolnſh.* Stubborn, fierce, angry; *ab A S.* ſtunta, ſtunt, *ſtultus, fatuus, fortè quia ſtulti præferoces ſunt, vel* à *verbo*, to ſtand, *ut* Reſty, à *reſtando, Metaphorâ ab equis contumacibus ſumptâ.* Skinner.

1. A *Srom*, The Inſtrument to keep the Malt in the Fat.

2. *Struſhins*, Orts, from Deſtruction, I ſuppoſe. We uſe the Word *Struſhion* for Deſtruction. It lies in the Way of *Struſhion, i. e.* in a Likelyhood to be deſtroyed. Mr. *Brokeſby.*

A *Sturk*, A young Bullock, or Heifer. *ab A S.* Styrk, *Buculus* à.

To *ſturken*, To grow, thrive; *Throdden* is the ſame.

A *Swad, ſiliqua*, A Cod, a *Peaſe-ſwad.* Uſed metaphorically for one that is ſlender, a meer *ſwad.*

A *Swache*, a Tally, that which is fixt to Cloth ſent to dye, of which the Owner keeps the other Part.

Swale, Windy, cold, bleak.

To *ſwale* or *ſweal*; To ſinge or burn, to waſte or blaze away, *ab A S.* ſwælan, to kindle, to ſet on Fire, to burn.

A

A *Swang*, a freſh Piece of green Swarth lying in a Bottom, among arable, or barren Land. A Dool.

A *Swarth*, *Cumb.* The Ghoſt of a dying Man, *fort. ab AS.* ſweart. Black, dark, pale, wan.

Swathe, Calm.

To *ſwattle* away, To waſte.

A *Swathe bauk*, A Swarth of new mowen Graſs or Corn.

Sweamiſh, *i. e.* ſqueamiſh, uſed for modeſt.

To *ſweb*, To ſwoon. To *ſwelt*; *idem.*

A *Swill*, A Keeler to waſh in, ſtanding on three Feet.

To *ſwilker* ore; To daſh over. *Vox Derbiensis.*

A *Swinhull*, or *ſwine-crue*, A Hogs-ſty.

Swipper, Nimble, quick, *ab AS.* ſwippre, crafty, ſubtle, cunning, ſly, wily.

To *ſwizzen*, To ſinge.

T.

THE *Tab* of a Shoe, The Latchet of a Shoe.

A *Tabern*, Cellar, *à Lat. Taberna.*

Tantrels; Idle People that will not fix to any Employment.

A *Tarn*, A Lake, or Meer-pool, a uſual Word in the North.

To *taſte*, *i. e.* to ſmell in the North; indeed there is a very great Affinity between theſe two Senſes.

To *tave*, *Lincolnſh.* To rage, *à Belg.* Tobben, Toppen, Daven, *Teut.* Toven, *Furere.* Sick People are ſaid to *tave* with the Hands when they catch at any thing, or wave their Hands, when they want the uſe of Reaſon.

To *Tawm*, To ſwoom.

To *teem*, or *team*, To pour out, to lade out of one Veſſel into another. *Credo à Danico* Tommer, *Haurio*, *exhaurio*, *vacuo*, tommer, *autem oritur à* Tom. *vacuus*, *v.* Skinner.

Teamful;

Teamful; Brimful, having as much as can be teamed in; in the antient *Saxon* it ſignifies fruitful, abundant, plentiful, from *Team*, *Soboles*, *fœtus* and full.

Teen, Angry, *ab AS.* Tynan, to provoke, ſtir, anger, or enrage. Good or fow *teen*, *Cheſh.* Good or foul taking.

A *Temſe*, a fine Sierce, a ſmall Sieve, *Belg.* Teems, Tems, *Fr. G.* Tamis. *It.* Tamiſio, Tamiſo, *cribrum*; whence comes our *Temſe* Bread.

To *tent*, to tend, or look to. Var. Dial. *Cheſh. I'll tent thee, quoth* Wood. *If I cannot rule my Daughter, I'll rule my Good.* Prov. *Cheſh.*

Tharn, *Lincolnſh.* Guts prepared, cleanſed, and blown up for to receive Puddings; *ab AS.* Dearm. *Belg.* Darm, Derm, *Teut.* Darm, Dearm. *ſimpl. inteſtinum.*

Theat, Firm, ſtaunch, ſpoken of Barrels when they do not run.

Thew'd, Towardly.

To *thirl*, To bore a Hole, to drill. *Lincolnſh. ab AS.* Dhryl, Dhyrel, *foramen.* Dhirlian, *Belg.* Drillen, *Perforare.* Skinner.

A *Thibla*, or *thivel*, A Stick to ſtir a Pot. Alſo a Dibble, or ſetting Stick.

To *thole*, *Derb.* To brook, or endure; *thole* a while, *i. e.* ſtay a while. *Chaucer* hath *tholed*, for ſuffered, *ab AS.* Tholian, *ejuſdem ſignificationis.*

Thone, *thony*; *meâ ſententiâ*, *q.* thawn, damp, moiſt. *Skinner à Teut.* Tuncken, *macerare*, *intingere*, *deducit.*

A *Thrave*, a Shock of Corn, containing twenty-four Sheaves, *ab AS.* Threaf, *manipulus*, a Handful, a Bundle, a Bottle.

To *thrave*, *Lincolnſh.* To urge, *ab AS.* Thravian, *Urgere.*

To *threap*, *threapen*; To blame, rebuke, reprove, chide; *ab AS.* Threapan, Threapian, *ejuſdem ſignification.* To *threap Kindneſs upon one*, is uſed in

in another Senſe. To *threap* with us, is to urge, or preſs. It is no *threaping Ware*; ſo bad, that one need be urged to buy it. Mr. *Brokeſby.*

I'll *thrippa* thee, *Cheſh.* I'll beat or cudgel thee.

Very *throng*, Buſily employed.

To *throdden*, To grow, to thrive, to wax, to ſturken.

Thrutch, for thruſt, *Cheſh. Maxfield Meaſure, heap and thrutch.* Prov.

To *throw*, To turn as Turners do; *ab A S.* Thrawan, *quæ inter alia*, to wheel, turn, or wind, *ſignificat.*

To *thropple*, To throttle, or ſtrangle. *Var.* Dial. *Yorkſh.*

The *Thropple*, the Wind-pipe. *Yorkſh.* Dial.

To *thwite*, to wittle, cut, make white by cutting. *He hath thwitten a Mill-poſt into a Pudding-prick.* Prov.

Tider, or *Tidder*, or *Titter*, Soon, quickly, ſooner. From Tide, vid. *Aſlite.*

To *tifle*, To turn, to ſtir, to diſorder any thing by tumbling in it, ſo ſtanding Corn or Graſs is tifled when trodden down.

Till, To.

Timorous, By the Vulgar is here uſed for furious or paſſionate.

To *tine*, To ſhut, fence, *tine* the Door, ſhut the Door. *ab A S.* Tynan, to incloſe, fence, hedge, or teen.

Tipperd, Dreſt unhandſomely.

Tiny, Puny, little; it is uſually joined with little as an Augmentative; ſo they ſay, a little tiny thing.

Too too, Uſed abſolutely for very well, or good.

Toom, or *Tume*; empty; *A toom Purſe makes a Bleit* [*i. e.* baſhful] *Merchant.* Prov. *Manifeſte à Danico* Tom, *vacuus, inanis.*

To *toorcan*; To wonder or muſe what one means to do.

A *Towgher*, A Dower, or Dowry. Dial. *Cumb.*

Toothy, Peeviſh, crabbed.

Tranty, Wiſe and forward above their Age, ſpoken of Children. The ſame with *Audfarand.*

Trouts, Curds taken off the Whey when it is boiled; a ruſtick Word. In ſome Places they call them *Trotters.*

To *tum* Wool, to mix Wool of divers Colours.

A *Twill*, a Spoole, from Quill. In the South they call it *winding of Quills*, becauſe antiently, I ſuppoſe, they wound the Yarn upon Quills for the Weavers, tho' now they uſe Reeds. Or elſe Reeds were called Quills, as in *Latin*, *calami*. For Quills, or Shafts of Bird's Feathers, are now called *calami*, becauſe they are employed for the ſame uſe of writing, which of old Reeds only were, and to this Day are, in ſome Parts of the World. The Word *Pen*, now uſed for the Inſtrument we write with, is no other than the *Latin Penna*, which ſignifies the Quill, or hard Feather of any Bird, and is a very proper Word for it, becauſe our Pens are now made of ſuch Quills, which, as I ſaid, were antiently made of Reeds.

Treenware, Earthen Veſſels.

To *twitter*, to tremble, à *Teut.* Tittern, *Tremere*, *utrumque a ſono fictum.* This is a Word of general Uſe. My Heart *twitters.* To *twitter* Thread, or Yarn, is to ſpin it uneven, generally uſed alſo in this Senſe.

A *Tye-top*, A Garland.

U.

U-*Bach*; U-block, *&c.* v. Yu-bach, *&c.*

Umſtrid, Aſtride, aſtridlands.

Vinerous, Hard to pleaſe.

Unbeer, Impatient.

Ure; Udder.

To be *urled*, It is ſpoken of ſuch as do not grow.

Hence

Hence an *Urling*, a little dwarfiſh Perſon. In the South they call ſuch *Knurles*.

W.

A *Walker*, A Fuller, a *Walk-mill*, a Fulling-mill, *à Belg.* Walcher *Fullo, hoc* à *verb. Belg.* Walchen, *It.* Gualcare, *Pannos premere, calcare. Teut.* Walcken, *pannum polire, Omnia credo* à *Lat. Calcare.* Skinner.

To *wally*, To coquer, or indulge.

Walch; Inſipid, freſh, wateriſh; in the South we ſay *wallouiſh*, meaning ſomewhat naufeous.

Walling, *i. e.* Boyling, it is now in frequent Uſe among the Salt-boilers at *Northwych*, *Namptwych*, &c.

To *walt*, To totter, or lean one way, to overthrow, from the old *Saxon Wæltan*, to tumble, or rowl, whence our weltring in Blood, or rather from the *Saxon Wealtian*, to real or ſtagger.

The *Wang-tooth*, the Jaw-tooth, *ab AS.* Wang, Wong, *mandibula.* Wone todh *ſeu potiùs* Wong-todh, *Dens caninus.*

Wankle, Limber, flaccid, tickliſh, fickle, wavering.

A *Want*, a Mole, *ab AS.* Wand. *Talpa.*

War, Worſe, *war* and *warr*; worſe and worſe. Var. Dial.

To *warch*, or *wark*; To ake, to work, *ab AS.* Wark, *Dolor. Utrumque*, a Work.

To *wary*, *Lancaſh.* To curſe, *ab AS.* Warian, Werigan, *Execrari, Diris devovere.* To *wary*, *i. e.* Lay an Egg.

To *ware* ones Money, to beſtow it well, to lay it out in Ware.

Wariſht, That hath conquered any Diſeaſe, or Difficulty, and is ſecure againſt the Future, alſo well ſtored, or furniſhed.

To

To *warp*, to lay Eggs, a Hen *warps*. The ſame with *wary*.

A *Warth*, a Water-Ford: I find that *warth* in the old *Saxon* ſignifies the Shoar.

Warſtead, uſed in that ſenſe: q. Waterſtead.

Wa's me, woe is me: *Var. Dial.*

Way-bit, a little piece, a little way; a Mile and a way bit. *Yorkſh.*

Way-bread; Plantain; *ab AS.* Wæg-bræde, ſo called becauſe growing every where in Streets and Ways.

Weaky; moiſt.

Mown Graſs *welks*, that is, dries in order to becoming Hay. To *wilt*, for wither, ſpoken of green Herbs or Flowers, is a general Word.

To *welter*, to go aſide, or heavily, as Women with Child, or fat People; from the old *Saxon weltian*, to reel or ſtagger, or elſe from the *Saxon weltan*, to tumble or rowl, whence weltering in Blood.

To *wear* the Pot; to cool it.

To *weat* the Head, to look it. v. g. for Lice.

Wea-worth you, Woe betide you.

A *Weel*, *Lancaſh.* a Whirlpool, *ab AS.* Wæl, *vortex aquarum.*

Weet or *wite*; nimble, ſwift; uſed alſo in the South.

Weir or *waar*; *Northumberland*, Sea-Wrack, *Alga marina*, from the old *Saxon waar*, *alga marina*, *Fucus marinus.* The *Thanet* Men (ſaith *Somner*) call it *wore* or *woore.*

Wellaneer, alas.

To *wend*, to go.

Weſly; Dizzy, giddy.

Wharre, Crabs: *as ſowr as wharre*, Cheſhire.

A *wheady* Mile, a long Mile, a Mile longer than it ſeems to be. Uſed in *Shropſhire.*

Wheam or *wheem*; near, cloſe, ſo as no Wind can enter it: alſo very handſome and convenient for one:

one: as, *It lies wheem for me*, Cheſh. *ab AS.* Gecweme, grateful, acceptable, pleaſant, fit.

Wheamow, Nimble: *I am very wheamow, quoth the old woman, when ſhe ſtept into the Milk-bowl*, Prov.

A *Whee*, or *whey*, an Heifer. The only Word uſed here [in the Eaſt Riding of *Yorkſhire*] in that ſenſe.

A *Wheen-Cat*, a Queen-Cat: *Catus fœmina.* That Queen was uſed by the *Saxons* to ſignify the Female Sex, appears in that *QUEEN Fugol* was uſed for a Hen-fowl.

A *wheint* Lad, *q.* queint, a fine Lad: *ironice dictum*, Cheſh. Var. Dial. Alſo cunning, ſubtle.

A *Whinner-neb*, A lean, ſpare-faced Man. *Whinner*, I ſuppoſe is the name of ſome Bird that uſually builds in Whins, having a ſlender Bill or Neb. Mr. *Brokeſby*. I rather take it to be the Name of ſome Bird that frequents the Waters.

Whirkened, Choaked, ſtrangled.

A *Whiſket*, a Baſket, a Skuttle or ſhallow Ped.

To *white*, to requite, as *God white you*, God requite you, *Cheſh.* Var. Dial. white *pro* quite, quite *per Aphæreſin pro* requite.

To *white*, to blame: *You lean all the white off your ſell*, i. e. You remove all the Blame from yourſelf. V. *wite.*

To *wite*, to blame: *ab AS. Pœna, mulcta, q. ſupplicium. Chaucer* uſeth the Word for Blame.

To *whoave*, *Cheſh.* to cover or whelm over. *We will not kill but whoave*, Prov. *Cheſh.* Spoken of a Pig or Fowl that they have overwhelmed with ſome Veſſel in Readineſs to kill. *Ab AS.* Hwolf, Hwalf, a Covering or Canopy; Verb. *Hwalfian, camerare, fornicare.*

To *widdle*, to fret.

Wigger, Strong. A clear-pitch'd *wigger* Fellow.

The *wikes* of the Mouth, the Corners of the Mouth.

To *wizzle*, to get any thing away ſlily.

A

A *who whiſkin*, a whole great drinking Pot. *who* being the *Cheſhire Dialect* for whole, and a *whiſking* ſignifying a black Pot.

Whook't every Joint, Shook everp Joint. *Cheſh.*

A *wiegh*, or *waagh*, A Leaver, a Wedge, *ab AS.* Wæge, *Pondus*, *maſſa*, *libra.*

Willern, Peeviſh, wilful, *à Saxon*, *willer*, willing. *AS.* Wealk, *cochlea marina*, *Limax marinus*: *Higgin*, *κόχλος κοχλίας*, *Turbo*, *cochlea marina*, *quâ olim ad buccinandum utebantur. Hoc à verbo* Wealcan, *volvere*, *revolvere*, *quia ſci. ejus teſta in orbem*, *ſpiræ in modum contorquetur*, Skinner.

A *wind-berry*, a Bill-berry, or Whortle-berry.

A *wiſket*, v. Whiſket.

Winly, quietly.

Woat.———

A *wogh*, a Wall: *Lancaſhire*, *ab AS.* Wag, *Paries*, elſewhere in the North *wogh* is uſed for Wool, by a Change of the Dialect.

To *wonne* or *wun*; to dwell: to haunt or frequent: as *where won you?* where dwell you? *ab AS.* Wunian, Gewunian, *Habitare*, *manere*, *Belg.* Woonen, *Teut.* Wonen, Wohnen: *habitare*, *morari. Hæc ab AS.* Wunian, Gewunian. *Aſſueſcere*, q. d. *Ubi ſoles aut frequentas?*

Wood-wants, Holes in a Poſt or Piece of Timber, *q. d.* Places wanting Wood.

Worch-bracco, *Cheſh. i. e.* Work-brittle, very diligent, earneſt or intent upon one's Work. *Var. Dial.*

To be *worried*, to be choaked. *Worran* in the ancient *Saxon* ſignifies to deſtroy; in which ſenſe we ſtill ſay, A Dog *worries* Sheep.

A *wreaſel*, a Weaſel.

Wringle-ſtreas, or Straws; *i.e.* Bents, *item* Windle-ſtraws.

A *Wright*, Is the only Word in uſe here [East Riding of *Yorkſh.*] for a Carpenter. Mr. *Brokeſby.*

To *wyte*, *i. e.* Blame, v. Wite.

Y.

Yane, one: *yance*, once, *Var. Dial.*

Yare, Covetous, desirous, eager, also nimble, ready, fit, tickliſh. It is uſed alſo in the South, *à Teut.* Geaher, Geah, *Fervidus, promptus, præceps, impatiens*: Geahe *Præcipitia*, Jearen, *Fervere, efferveſcere: vel parum deflexo ſenſu ab AS.* Gearo, Gearre, Chaucero *etiam* Yare, *Paratus, promptus, &c.* v. Skinner *cui præ reliquis omnibus arridet Etymon, ab AS.* Georn, *ſtudioſus, ſedulus, diligens, intentus.* Spoken of Grais or Paſtures, it is freſh, green.

Yeardly, valde; *yearldy* much, *yeardly* great, that is very great.

The *Yeender*, or *Eender*: The Forenoon, *Derbyſh.*

A *Yate*; A Gate.

Yeander; Yonder, *Var. Dial.*

Yewd, or *Yod*; Went: *yewing*, going: *ab AS.* Eode, *ivit, iter fecit, conceſſit*, he went. *Chaucero* Yed, Yeden, *Yode eodem ſenſu. Spencer* alſo in his Fairy Queen, lib. 1. c. 10.

He that the blood-red Billows like a wall,
On either ſide diſparted with his Rod,
'Till all his Army dry-foot thro' them Yod.

Speaking of *Moſes.*

Yoon, Oven: *Var. Dial.*

To *yowfter*, To feſter.

Yu-batch, Chriſtmas-batch, *Yu-block*, or *Yule-block*, *Chriſtmas*-block; *Yu-gams, Chriſtmas*-games, *ab AS.* Cehul: *Dan.* Jule-dag *natalis Chriſti: Hoc forte à Latino. Hebræo* Jubilum, *Skinner.*

Yuck, Linc. à Belg. Jeucken, Joocken, *Teut.* Jeucken, *prurire*: Jucken, *Fricare, Scabere.*

South and Eaſt Country WORDS.

A.

N *Alp* or *Nope*, A Bulfinch. I firſt took Notice of this Word in *Suffolk*, but find ſince that it is uſed in other Countries, almoſt generally all over *England*.

An *Amper*, a Fault, or Flaw, in Linnen or Woollen Cloath, *Suff. Skinner* makes it to be a Word much uſed by the common or country People in *Eſſex*, to ſignify a Tumor, Riſing or Puſtule, *vel ab AS.* Ampre, Ompre, varix : *vel* à *Teut.* Empor, *ſurſum*, empor heben, emporen, *elevare*, *q. d. cutis elevatio.*

Anewſt, Nigh, almoſt, near hand, about, *circiter*, *Suff.* On-neaweſte, *prope*, *juxta*, *ſecus*, near, nigh ; à *Præp.* On, and neaweſte *vicinia.*

Arders, Fallowings, or Plowings of Ground. This is alſo a Northern Word.

Argol; Tartar, or Lees of Wine.

Atter, Matter, *Pus*, *ſanies : a Teut. & Belg.* Eyter *ejuſdem ſignificati*, *vel ab ejus parente*, *AS.* Ater, *virus.*

Auk and *aukward*, Untoward, unhandy, *ineptus*, *ab AS.* Æwerd, *perverſus*, *averſus* ; *hoc ab Æ Præp.*

loquelari negativa privativa & Weard verſus, quaſi dicas, qui ad nullam rem vel artem à natura comparatus eſt, iratâ Minerva natus. Huic autem Aukward *omnino tum ſenſu tum Etymo opponitur* Toward. This is a Word uſed alſo in the North, as I am informed by Mr. *Brokeſby.*

B.

A *Barth*, A warm Place, or Paſture for Calves or Lambs.

A *Barken*, or (as they uſe it in *Suſſex*) *Barton*, a Yard of a Houſe, a Backſide, *vel a verbo*, to *Barre*, *vel à Germ. Bergen*, *Abſcondere*, *AS.* Beorgan *munire*, *q. d. Locus clauſus, reſpectu ſci. agrorum.*

Baven, Bruſh-faggots, with the Bruſhwood at length, or in general Bruſhwood. *Neſcio an q. d.* Feuine *Gallice a* Feu. *Focus. Vir Rev. deflectit a Belg.* Bauwen, *Teut.* Bawen, *Ædificare, cum fiat ex reliquis arborum pro ædificiis ſuccijarum*, Skinner. *Utrumque Etymon me judice ineptum.*

Bain, Lithe, limber-jointed, that can bend eaſily. *Suffolk.*

Behither, On this Side. It anſwers to beyond. *Suſſex.*

Behounch'd, Tricked up and made fine; a Metaphor taken from a Horſe's Hounces, which is that Part of the Furniture of a Cart-horſe, which lies ſpread upon his Collar, *Eſſ.* Ironically uſed.

A *Biſhop*, The little ſpotted Beetle, commonly called the Lady-cow, or Lady-bird. I have heard this Inſect in other Places called a *Golden-Knop*, and, doubtleſs, in other Countries, it hath other Names.

A *Bigge*, A Pap or Teat, *Eſſ.*

A *Billard*, A baſtard Capon, *Suff.*

The *Bird* of the Eye, the Sight or Pupil, *Suff.*

Blighted Corn, Bliſted Corn, *Suff.* Blight *idem quod* Milldew, *i. e. mel roſcidum vel roſcida quædam melligo*

melligo quæ fruges corrumpit : neſcio an à Teut. Bleych, *pallidus, à colore ſcilicet*, Skinner.

Bogge; Bold, forward, ſawcy. So we ſay, a very *bog* Fellow.

A *Bumby*, A deep Place of Mire and dung, a filthy Puddle.

A *Bugge*, Any Inſect of the *Scarabæi* Kind. It is, I ſuppoſe, a Word of general Uſe.

Budge; Adject. Briſk, jocund. You are very *budge*. To *budge*, verbally, is to ſtir or move, or walk away, in which Senſe it is, I ſuppoſe, of general Uſe.

A *Boſtal*, A Way up a Hill, *Suff.*

Bouds, i. e. Weevils, an Inſect breeding in Malt, *Norf. Suff. Eſſ.*

Bown, i. e. Swelled, *Norf.*

Brank, Buck-wheat, *Eſſ. Suff.* In ſome Countries of *England* they call it *Crap.*

A *Break*, i. e. Land plowed the firſt Year after it hath lain fallow in the Sheep-walks, *Norf.*

To *bricken*; To bridle up the Head. A ruſtick Word corrupted from Bridle.

A Sow goes to *Brimme*, i. e. To Boar. Of uſe alſo in the North.

Brine it hither, Bring it hither, *Suff.* Var. Dial.

To *brite*; Spoken of Hops, when they be over-ripe and ſhatter.

To *brook up*, Spoken of Clouds, when they draw together, and threaten Rain, they are ſaid to brook up.

To *brutte*; to browſe, *Suff.* Dial.

The *Buck*, the Breaſt, *Suff.* It is uſed for the Body, or the Trunk of the Body; in *Dutch* and old *Saxon*, it ſignifies the Belly, *the Buck of a Cart*, i. e. the Body of a Cart.

Buckſome; Blithe, jolly, frolick, chearly. Some write it *Buxome*; ab *AS.* Bocſum, *Obediens, tractabilis, hæc à verbo* Bugan *flectere, q. d. flexibilis*: *quod*

eo confirmatur, quod apud Chaucerum Buxumneſs *exponitur* Lowlineſs, *Skinner.* It is uſed alſo in the North.

A *Bud*, A weaned Calf of the firſt Year, *Suſſ.* becauſe the Horns are then in the Bud.

Bullimong, Oats, Peaſe, and Vetches mixed, *Eſſ.*

A *Buttal*, a Bittern, à *Latino Buteo.* In the North a *Mire-Drum.*

C.

A *Caddow*, a Jack-daw, *Norf.* In *Cornwall* they call the *Guilliam* a Kiddaw.

Carpet-way, i. e. Green-way.

A *Cadma*, The leaſt of the Pigs which a Sow hath at one Fare; commonly they have one that is ſignally leſs than the reſt; it is alſo called the *Whinnock.*

A *Carre*, A Wood of Alder, or other Trees, in a moiſt, boggy Place.

A *Cart-rake*, *Eſſ.* A Cart-track, in ſome Countries called a Cart-rut, but more improperly, for whether it be *Cart-rake*, or originally *Cart-track*, the Etymology is manifeſt, but not ſo of *Cart-rut.*

Catch-land, Land which is not certainly known to what Pariſh it belongeth; and the Miniſter that firſt gets the Tithes of it enjoys it for that Year. *Norf.*

A *Chaviſh*, A chatting or pratling Noiſe among a great many, *Suſſ.*

Chizzell, Bran, *a Teut.* Kieſell, *Siliqua. Gluma, Suſſ. Kent.* It is alſo uſed in the North.

The *Church-litten*, The Church-yard, *Suſſ. Wilt. fort. ab AS.* Lædan, *Teut.* Leyten, *ducere, q. d. via ducens ad templum*, Skinner.

A *Chuck*, a great Chip, *Suſſ.* In other Countries they call it a *Chunk.*

Cledgy, i. e. Stiff, *Kent.*

Clever;

Clever; Neat, ſmooth, cleanly wrought, dextrous, *à Fr. G. Leger*, cleaverly, *q. d.* Legerly, Skinner. Of uſe alſo in the North.

A *Cobweb Morning*; A miſty Morning, *Norf.*

A *Combe*; A Valley, *Devon. Corn. ab AS.* Comb, comp. *à* C. Br. *eóque antiquo Gallico* Kum, Cwmm, *unde defluxit Gallicum recens* Combe, *Vallis utrinque collibus obſita*, Skinner.

A *Coomb*, or *Coumb* of Corn, Half a Quarter, *à Fr. G.* Comble *utrumque à Lat. Cumulus.*

A *Cob-iron*, An Andiron, *Eſſ. Leiceſterſh.*

A *Cob*, A Wicker-baſket to carry upon the Arm. So a Seed-cob, or Seed lib, is ſuch a Baſket for Sowing.

To *cope*; *i. e.* To chop or exchange, uſed by the Coaſters of *Norf. Suff.* &c. as alſo *Yorkſh.*

A *Coſſet* Lamb, or Colt, *&c.* i. e. A cade Lamb, a Lamb or Colt brought up by the Hand, *Norf. Suff.* This Word Dr. *Hammond*, in his Annotations on the New Teſtament, *p.* 356. *Act. cap.* 7. derives from the *Hebrew* קסימה ſignifying a Lamb.

Coſtard, The Head. It is a kind of opprobrious Word, uſed by way of Contempt.

A *Cottrel*, *Cornw. Devonſh.* A Trammel to hang the Pot on over the Fire. Uſed alſo in the North.

A *Cove*, A little Harbour for Boats, *Weſt Country.* Uſed alſo in the North from *Cavea.*

To *coure*, To ruck down, *ut mulieres ſolent ad mingendum*, *ab It.* Covare; *Fr. G.* Couver, *incubare*, *hoc à Lat. cubare.* It ſeems to be a general Word.

A *Cowl*; A Tub, *Eſſ.*

A *Cowſlip*, That which is elſewhere called an *Oxeſlip.*

A *Cragge*, A ſmall Beer-veſſel.

A *Crotch-tail*; A Kite; *Milvus caudâ forcipatâ.*

Crank; Briſk, merry, jocund, *Eſſex. Sanus, integer: ſunt qui derivant à Belg. & Teut.* Kranck, *quod prorſus contrarium ſc. ægrum ſignificat. Ab iſtis autem*

autem antiphraſibus totus abhorreo. Mallem igitur deducere ab Un *vel* Onkranck, *non æger, omiſſa per injuriam temporis initiali ſyllabâ*, Skinner. It is uſed alſo in *Yorkſhire*, Mr. *Brokeſby*.

Crap, Darnel, *Suff.* In *Worceſterſhire* and other Countries they call Buck-wheat *Crap*.

Crible, Courſe Meal, a Degree better than Bran, à *Latino cibrum*.

A *Crock*, An Earthen-pot to put Butter or the like in, *ab AS.* Croca, *Teut.* Krug. *Belg.* Krogh, Kroegh, *C. Br.* Crochan, *Dan.* Kruck, *Olla fictilis, vas fictile, Urceus*, Skinner.

To *crock*, *Eſſ.* To black one with Soot, or black of a Pot or Kettle, or Chimney-ſtock. This Black or Soot, is alſo ſubſtantively called *Crock*.

Crones; Old Ewes.

A *Cratch*, or *Critch*; A Rack; *ni fallor* à *Lat. Cratica, Craticula, Crates*.

Crawly mawly; Indifferently well, *Norf.*

A *Culver*, A Pigeon or Dove, *ab AS.* Culfer, Columba.

D.

DAG, Dew upon the Graſs. Hence Daggle-tail is ſpoken of a Woman that hath dabbled her coats with Dew, Wet, or Dirt.

It *dares* me, It pains or grieves me, *Eſſ. ab AS. Dare* ſignifying Hurt, Harm, Loſs. Uſed alſo in the North.

A *Dilling*; A Darling, or beſt-beloved Child.

A *Dibble*, An Inſtrument to make Holes in the Ground with, for ſetting Beans, Peaſe, or the like. Of general Uſe.

Diſh-meat: Spoon-meat, *Kent.*

To *ding*, To ſling, *Eſſ.* In the North it ſignifies to beat.

A *Dodman*, A Shell-ſnail, or Hodmandod, *Norf.*

A *Doke*;

A *Doke*, A deep Dint or Furrow, *Eſſ. Suff.*

A *Dool*, A long, narrow Green in a plowed Field, with plowed Land on each Side it; a broad Balk. *Forte* à Dale, a Valley, becauſe when ſtanding Corn grows on both Sides it, it appears like a Valley. Of uſe alſo in the North.

A *Douter*, An Extinguiſher, *qu.* Dooater.

A *Draxill*, A dirty Slut.

To *drill* a Man in; To decoy or flatter a Man into any thing. To *drill*, is to make a Hole with a Piercer or Gimlet.

E.

E *Lliage*, Solitary, lonely, melancholly, far from Neighbours, *q. elongatus*, Suff. à *Gallico* Eſloigner. *Ellende* in the ancient *Saxon* ſignifies *procul*, far off, far from.

Ernful; i. e. Lamentable.

Erſh; The ſame that *Ediſh*, the Stubble after the Corn is cut, *Suff.* *Ediſc* is an old *Saxon* Word ſignifying ſometimes *Roughings*, *Aftermathes*.

F.

F *Airy-ſparks*, or Shel-fire, *Kent*, often ſeen on Cloaths in the Night.

A *Fare* of Pigs is ſo many as a Sow bringeth forth at one Time. To *farrow*, is a Word peculiar to a Sow's bringing forth Pigs. Our Language abounds in unneceſſary Words of this and other Kinds. So a Sheep is ſaid to yean, a Cow to calve, a Mare to foal, a Bitch to whelp, *&c.* All which Words ſignify no more than *Parere*, to bring forth. So for Sexes we have the like ſuperfluous Words, as Horſe, and Mare, Bull and Cow, Ram and Sheep, Dog and Bitch, Boar and Sow, *&c.* Whereas the Difference of Sex were better ſignified by a Termination.

Feches,

Feabes, or *Feaberries*, Gooſeberries, *Suff. Leiceſterſh. Thebes* in *Norf.*

Fenny, *i. e.* Mouldy, fenny Cheeſe, mouldy Cheeſe, *Kent.* *Ab A S.* Fennig, *mucidus.*

Fimble Hemp, Early ripe Hemp.

Flags, The Surface of the Earth, which they pare off to burn, the upper Turf, *Norf.*

To *flaite*; To affright or ſcare. *Flaited* is the ſame with *gaſtered.*

A *Flaſket*; a long ſhallow Baſket.

Foiſon, or *Fizon*, The natural Juice or Moiſture of the Graſs, or other Herbs. The Heart and Strengh of it, *Suff.* à *Gallico* Foiſſonner, *abundare, vel fortè* à *Teut.* Feiſt, *pinguis.*

Footing time, *Norf.* is the ſame with Upſetting time in *Yorkſhire*, when the *Puerpera* gets up.

A *Foſtal*, *Forte* Foreſtal; a Way leading from the Highway to a great Houſe, *Suff.*

Frampald, or *Frampard*; Fretful, peeviſh, croſs, froward. As Froward comes from *From*, ſo may *Frampard.*

A *Frower*, an Edge-tool uſed in cleaving Lath.

To *fraſe*, To break, *Norf.* It is likely from the *Latin* Word *frangere.*

Frobly mobly, Indifferently well.

G.

TO *gaſter*, To ſcare, or affright ſuddenly. *Gaſtred, Perterrefactus: ab AS.* Gaſt, *Spiritus, Umbra, Spectrum, q. d. Spectri alicujus viſu territus, vel q. d.* Gaſtrid *vel* ridden, *i. e.* à *ſpectro aliquo vel Ephialte invaſus & quaſi inequitatus*, Skinner. It is a Word of common Uſe in *Eſſex.*

A *Gattle-head*, *Cambr.* A forgetful Perſon, *ab AS.* Ofer-geotol *oblivioſus, immemor.*

To *gaincope*, To go croſs a Field the neareſt Way, to meet with ſomething.

Gant;

Gaut, Slim, ſlender. It is, I ſuppoſe, a Word of general Uſe.

Gatteridge-tree is *Cornus fœmina*, or Prickwood, and yet Gatteridge-berries are the Fruit of *Euonymus Theophraſti*, i. e. Spindle-tree, or Louſe-berry.

Gare-brain'd, very heedleſs. Hare-brain'd is alſo uſed in the ſame Senſe; the Hare being a very timorous Creature minds nothing for fear of the Dogs, ruſhes upon any thing. *Gariſh* is the ſame, ſignifying one that is as 'twere in a Fright, and ſo heeds nothing.

Geazen, Scarce, hard to come by, *Eſſ.*

A *Gibbet*, a great Cudgel, ſuch as they throw up Trees to beat down the Fruit.

A *Gill*; a Rivulet, a Beck, *Suff.*

A *Gimlet*, an Inſtrument to bore a ſmall Hole, called alſo a Screw.

A *Goffe*; a Mow of Hay or Corn, *Eſſ.*

Gods-good, Yeaſt, Barm, *Kent*, *Norf.* *Suff.*

Gole, Big, large, full and florid. It is ſaid of rank Corn or Graſs, that the Leaf, Blade, or Ear is *goal.* So of a young Cockrel, when his Comb and Gills are red and turgid with Blood, that he is *goal.*

A *Gotch*, a large earthen or ſtone drinking Pot, with a great Belly like a Jugg.

A *goyſter*, To be frolick and ramp, to laugh aloud, *Suff.* Uſed alſo in *Yorkſhire.*

Gowts; *Somerſetſhire. Canales, cloacæ, ſau ſentinæ ſubterraneæ, proculdubio à Fr. G.* Gouttes, *gutæ, & inde verb.* Eſgouter, *guttatim transfluere. Omnia manifeſte à Lat. Gutta*, Skinner.

A *Grain-ſtaff*, A Quarter-ſtaff, with a ſhort pair of Tines at the End, which they call Grains.

To *grain*, or *grane*; To choak or throttle.

A *Gratton*; An Erſh or Eddiſh, *Suſſex.* Stubble, *Kent.*

The *Gray* of the Morning, Break of Day, and from thence till it be clear Light. That Part of Time

Time that is compounded of Light and Darkneſs, as Grey is of White and Black, which anſwer thereto.

A *Grippe*, or *Grindlet*; A ſmall Drain, Ditch, or Gutter.

H.

A *Hageſter*, A Magpie, *Kent.*

A *Hale*, *Suff. i. e.* A Trammel in the *Eſſex* Dial. *V.* Tramel.

A *Haw*, *Kent.* A Cloſe, *ab AS.* Haga *ſeu* Hæg, *Agellulus ſeu Cors juxta domum*, *hoc ab AS.* Hegian *ſepire.*

To *hare*, To affright or make wild; to go *harum ſtarum.*

To *heal*, To cover, *Suff.* As. *To heal the Fire, to heal a Houſe; to heal a Perſon in Bed*, i. e. to cover them, *ab AS.* Helan, to hide, cover, or heal. Hence in the Weſt, he that covers a Houſe with Slates, is called a *Healer* or *Hellier.*

To *hie*, To make Haſte, *vide hith* Haſte.

Haulm, or *Helm*, Stubble gathered after the Corn is inned, *ab AS.* Healm, Hielm, *Stipula, Culmus. Omnia* à *Lat. Calamus vel Culmus.*

Hogs, Young Sheep, *Northamptonſh.* Uſed alſo in the ſame Senſe in *Yorkſh.*

Hoddy, Well, pleaſant, in good Tune, or Humour.

A *Hodmandod*, A Shell-ſnail.

A *Hoe*, Pronounced as Mow and Throw, a narrow Iron Rake without Teeth, to cleanſe Gardens from Weeds, *Raſtrum Gallicum.*

A *Hornicle*, a Hornet, *Suff.* Dial.

To *hotagoe*, To move nimbly, ſpoken of the Tongue, *Suff. You hotagoe your Tongue.*

A *Holt*: a Wood an ancient *Saxon* Word.

Hover Ground, *i. e.* Light Ground.

To

To *hummer*, To begin to neigh; *Vox Onomatopœum.*

I.

THE Door ſtands a *Jarr*, *i. e.* The Door ſtands half open, *Norf.*

A *Jugglemear*; a Quagmire, *Devonſh.*

An *Ice-bone*, a Rump of Beef, *Norf.*

K.

Kedge, Briſk, budge, lively, *Suff.*

A *Keeve*, *Devon.* A Fat wherein they work their Beer up before they turn it.

Kelter, or *Kilter*, Frame, Order, *Proculdubio (inquit Skinnerus)* à *Dan.* Opkilter *ſuccingo*, Kilter, *Cingo, vel forte* à *voce cultura. Non abſurde etiam deſtecti poſſit* à *Teut.* Kelter, *torcular*, Skinnerus, *quem adi ſis.*

The *Kerfe*, The Furrow made by the Saw, *Suſſex*, *Eſſex.*

A *Kerle* of Veal, Mutton, &c. A Lion of thoſe Meats, *Devon.*

A *Kidder*, Badger, Huckſter, or Carrier of Goods on Horſeback, *Eſſ. Suff.*

A *Knacker*, One that makes Collars and other Furniture for Cart-horſes.

Knolles, Turneps, *Kent.*

L.

TO *lack*, To diſpraiſe.

A *Largeſs*, *Largitio*, a Gift to Harveſt-men particularly, who cry a *Largeſs* ſo many times as there are Pence given. It is alſo uſed generally by good Authors for any Gift.

A *Lawn* in a Park, Plain untilled Ground.

Laye,

Laye, as *Lowe* in the North, The Flame of Fire, tho' it be peculiarly uſed for the Steam of Charcoal, or any other burnt Coal, and ſo diſtinguiſhed from Flame, as a more general Word.

A *Leap*, or *Lib*, *Suff.* Half a Buſhel. In *Eſſex* a Seed-leap, or Lib, is a Veſſel or Baſket to carry Corn in, on the Arm to ſow. *Ab. AS.* Sæd-leap, a Seed-baſket.

To *leaſe* and *leaſing*, To glean and gleaning, ſpoken of Corn, *Suff. Kent.*

A *Letch* or *Lech*; a Veſſel to put Aſhes in to run Water through, to make Lee or *Lixivium* for waſhing of Cloaths. A Buck.

Lee, or *Lew*; Calm, under the Wind, *Suff.*

As *Leef*, or *Leve*; as willingly, as good, ſpoken of a thing equally eligible. *Lever*, in *Chaucer*, ſignifies rather, tho' this Comparative be not now in Uſe with us.

A *Three or four-way Leet*; *trivium vel quadrivium*, Where three or four Ways meet.

A *Lift*, *i. e.* A Stile that may be opened like a Gate, *Norf.*

Lither, Lithe, flexible. It is uſed alſo for lazy, ſlothful.

Litten, V. Church-litten. *Lic-tune Saxonice cœmiterium.*

Lizen'd Corn, *q.* leſſened, *i. e.* Lank, or ſhrank Corn, *Suff.*

Long it hither, Reach it hither, *Suff.*

A *Loop*, a Rail of Pails, or Bars joined together like a Gate, to be removed in and out at pleaſure.

Lourdy; Sluggiſh, *Suff.* From the *French* Lourd, *ſocors*, *ignavus*, Lourdant, Lourdin *Bardus.* Dr. *Heylin*, in his Geography, will have *Lourdon* for a ſluggiſh, lazy Fellow, to be derived from *Lord Dane*, for that the *Danes*, when they were Maſters here, were diſtributed ſingly into private Houſes, and

and in each called the *Lord Dane*, who lorded it there, and lived such a slothful idle Life.

A *Lynchett*, A green Balk to divide Lands.

M.

A *Mad*, an Earth-worm, *Eſſ.* From the *High Dutch* Maden.

Mazzards, Black Cherries, West Country.

A *Meag*, or *Meak*; A Peaſe-hook, *Eſſ.*

A *Mere*, i. e. *Lynchet.*

To be *mirk'd*, or *merk'd*, To be troubled or disturbed in one's Mind, to be startled, probably from the *Saxon Merk*, signifying dark.

Miſgaſt, Miſtaken, miſgiven, *Suſſ.*

A *Mixon*, Dung laid on a Heap, or Bed, to rot and ripen, *Suſs. Kent.* I find that this Word is of general Use all over *England. Ab. AS.* Mixen, *Sterquilinium, utr. à* Meox, *fimus, hoc forte à miſceo & miſcela*; *quia eſt miſcela omnium alimentorum.*

A *Modher*, or *Modder*, *Mothther*, A Girl, or young Wench; used all over the Eastern Parts of *England*, v. g. *Eſ. Suff. Norf. Cambr.* From the ancient *Daniſh* Word *Moer*, *Quomodo* (saith Sir *H. Spelman in Gloſſario*) *à* Danis *oriundi Norfolcienses puellam hodie vocant, quod interea rident Angli cæteri, vocis neſcientes probitatem. Cupio patrio meo ſuffragari idiomati. Intelligendumigitur eſt Norfolciam hanc noſtram (quæ inter alios aliquot Anglicæ Comitatus in Danorum tranſiit ditionem, An. Dom.* 876.) *Danis maximè habitatam fuiſſe, eorúmque legibus, lingua atque moribus imbutam. Claras illi virgines & puellas (ut Arctoæ gentes aliæ)* Moer *appellabant. Inde quæ canendo heroum laudes & poemata palmam retulere (teſte Olao Wormio)* Scaldmoer, *i. e.* Virgines cantatrices; *quæ in prælis gloriam ex fortitudine ſunt adeptæ* Sciold Moer *hoc eſt Scutiferas virgines nuncupârunt. Eodem nomine ipſæ, Amazones, &c. Eu quantum in ſpreta jam voce antiquæ*

gloriæ. Sed corrumpi hanc fateor vulgari labio, quod Mother *matrem significans etiam pro* Moer, *h. e. puella pronunciat.*

A *Muckinder*, A Cloth hung at Childrens Girdles to wipe their Noſes on, from *Mucus narium*; from which Word comes alſo our *Engliſh Muck*, uſed eſpecially in the North.

Muckſon up to the Huckſon, Devon. Dirty up to the Knuckles.

The *Mokes* of a Net, the Maſhes, or Meiſhes, *Suſſex.*

Mulch, Straw half rotten.

N.

A *Nail* of Beef, *v. g. Suſſ. i. e.* The Weight of eight Pounds.

Newing, Yeaſt, or Barm, *Eſſ.*

Near now, Juſt now, not long ſince, *Norf.*

To *not*, and *notted*, *i. e.* Polled, ſhorn, *Eſſ. Ab AS.* Hnot, *ejuſdem ſignificationis.*

Nuſh'd, Starved in the bringing up.

O.

OLD Land, Ground that hath lain untilled a long Time, and is new plowed up, *Suff.* The ſame in *Eſſex* is called *Newland.*

Ollet, Fewel, *q. d.* Ellet, *ab AS.* Ælan, Onælan, *accendere, Dan.* Eld. Ignis.

Oaſt, or *Eaſt*; The ſame that *Kiln*, or *Kill*, *Somerſetſh.* and elſewhere in the Weſt.

Orewood, Quoedam Algoe ſpecis quoe Cornubioe agros mirifice foecundat, ſic dicta forte, quod ut Aurum incolas locupletet, & auro emi meretur. Eaſt autem vox Cornubioe fere propria. Sea-wrack, ſo called in *Cornwal*, where they manure their Land with it, as they do alſo in *Scotland*, and elſewhere.

Ope

Ope Land, Ground plowed up every Year, Ground that is looſe or open, *Suff.*

P.

A *Paddock*, A Frog, *Eſſ.* Minſhew *deflectit* à *Belg.* Padde *Bufo.* A *Paddock*, or *Puddock*, is alſo a little Park, or Encloſure.

A *Paigle*, It is of Uſe in *Eſſex*, *Middleſex*, *Suffolk*, for a Cowſlip; Cowſlip with us ſignifying what is elſewhere called an Oxſlip.

A *Petticoat*, Is in ſome Places uſed for a Man's Waſtecoat.

Peaſe-bolt, i. e. Peaſe-ſtraw, *Eſſ.*

Pipperidges, Barberries, *Eſſ. Suff.*

To *play*, Spoken of a Pot, Kettle, or other Veſſel full of Liquor, *i. e.* to boil, playing hot, boiling hot. In *Norfolk* they pronounce it *plaw*. *Vox generalis.*

A *Poſe*, a Cold in the Head, that cauſes a Running at the Noſe.

A *Poud*; a Boll, or Ulcer, *Suff.*

A *Prigge*, a ſmall Pitcher. This is, I ſuppoſe, a general Word in the South Country.

Puckets, Neſts of Caterpillars, *Suff.*

A *Pitch*; A Bar of Iron, with a thick, ſquare pointed End, to make Holes in the Ground by pitching down.

Q.

Q*Uotted*, *Suff.* Cloyed, glutted.

R.

R*Athe*, Early, *Suff.* As *Rathe in the Morning*, *i. e.* early in the Morning. *Rathe-ripe Fruit*,

i. e. early Fruit, *fructus proecoces, ab AS.* Radh, Radhe, cito.

A *Riddle*, An oblong ſort of Sieve to ſeparate the Seed from the Corn, *ab AS.* Hriddel, *cribrum, hoc* à Hreddan, *liberare, quia ſc. cribrando partes puriores* à *craſſioribus liberentur*, becauſe it rids the Corn from the Soil and Droſs.

A *Ripper*, A Pedder, Dorſer, or Badger, *Suf.*

Riſing, Yeaſt, Beergood.

Roughings; Latter Graſs, after Mathes.

Roſil, or *Roſilly*; Soil, Land between Sand and Clay, neither light nor heavy. I ſuppoſe from *Roſin*, which here in *Eſſex* the Vulgar call *Roſill.*

To *rue*; To ſift, *Devonſh.*

S.

TO *ſanter* about, Or go ſantering up and down. It is derived from *Saincte terre, i. e.* The Holy Land, becauſe of old Time, when there were frequent Expeditions thither, many idle Perſons went from Place to Place, upon Pretence that they had taken, or intended to take, the Croſs upon them, and to go thither. It ſignifies to idle up and down, to go loitering about

. *Say* of it, *i. e.* Taſte of it, *Suff. Say* for *Aſſay, per Aphocreſin, Aſſay* from the *French eſſayer*, and the *Italian aſſaggiare*, to try, or prove, or attempt, all from the Latin Word *ſapio*, which ſignifies alſo to taſte.

A *Scopperloit*, A Time of Idleneſs, a Play-time.

A *Seame* of Corn of any ſort; A Quarter, eight Buſhels, *Eſſ. ab AS. ſeam, & hoc fortè à Groeco* σάγμα a Load, a Burthen, a Horſe-load; It ſeems alſo to have ſignified the Quantity of eight Buſhels, being often taken in that Senſe in *Matth. Paris. Somner.*

A *Seam* of Wood; an Horſe-load: *Suff. ejuſdem originis.*

Sear;

Sear, dry, oppoſed to green, ſpoken only of Wood, or the Parts of Plants, from the *Greek* ξηρὸς *aridus*. Hence perhaps *Woodſear*.

Seel, or *ſeal*, Time or Seaſon; *It is a fair* Seel *for you to come at*, *i. e.* a fair Seaſon or Time; ſpoken ironically to them that come late, *Eſſ. ab AS.* Sæl. Time. *What Seel of Day?* What time of Day?

To go *ſew*, *i. e.* To go dry, *Suff.* Spoken of a Cow.

A *Shaw*, a Wood that encompaſſes a Cloſe, *Suff. ab AS.* Scuwa *umbra*; a Shadow.

A *Shawle*, a Shovel to winnow withal, *Suff. videtur contractum à Shovel.*

A *Sheat*, a young Hog, *Suff.* In *Eſſex* they call it a *Shote*, both from ſhoot.

Shie, or *ſhy*; Apt to ſtartle and flee from you, or that keeps off and will not come near. *It.* Schifo, *à Belg.* ſchouwen, ſchuwen, *Teut.* ſchewen, *vitare*, Skinner. *Vox eſt generalis.*

Sheld; Flecked, party-coloured, *Suff. inde* Sheldrake and Sheld-fowle, *Suff.*

To *ſhimper*; To ſhimmer or ſhine, *Suf.* Dial.

A *ſhowel*, a Blind for a Cow's Eyes; made of Wood.

To *ſhun*; To ſhove; *Suff.* Dial.

Sibberidge, or *ſibbered*; the Banes of Matrimony, *Suff. ab AS.* ſyb, ſybbe, Kindred, Alliance, Affinity.

A *Shuck*, an Huſk or Shell, as Bean-ſhucks, Bean ſhells, *per Anagrammatiſmum* pro Huſk *forte.*

Sizzing, Yeaſt or Barm, *Suff.* from the ſound Beer or Ale in working.

Sidy; Surly, moody, *Suff.*

Sig; Urine, Chamber-lie.

Sile; Filth, becauſe uſually it ſubſides to the Bottom.

Simpſon; Grounſel, *ſenecio*, *Eſſ. Suff.*

A *Size* of Bread, and Cue of Bread, *Cambridge.* The one ſignifies half, the other one-fourth Part of a Half-penny Loaf. That Cue is nothing but *q*, the firſt Letter of Quarter or Quadrans is manifeſt. Size comes from *Scinda.*

Skaddle, *ſcathie*; Ravenous, miſchievous, *Suff. ab AS.* Skade, Harm, Hurt, Damage, Miſchief; or *ſcædan*, *loedere*, *nocere.* Prov. One doth the *Skathe*, and another hath the Scorn; *i. e.* One doth the Harm, and another bears the Blame. *Supra* among the Northern Words.

A *Skip* or *ſkep*; a Baſket, but not to carry in the Hand: a *Bee-ſkip*, a Bee-hive.

Skrow; Surly, dogged; Uſed moſt adverbially, as to look ſhrow, *i. e.* That is to look ſowrly, *Suff.*

Skeeling, An Iſle, or Bay of a Barn, *Suff.*

To *ſkid* a Wheel; *Rotam ſuffiaminare*, with an Iron Hoop faſtened to the Axis to keep it from turning round upon the Deſcent of a ſteep Hill, *Kent.*

A *ſlappel*, a Piece, Part, or Portion, *Suff.*

To *ſlump*; To ſlip, or fall plump down into any dirty, or wet Place. It ſeems to be a Word made *per onomatopoeian* from the Sound.

A *Snagge*, a Snail, *Suff.* Dial.

A *Snurle*, a Poſe or Cold in the Head, *Coryza*, Suff.

Span new, Very new, That was never worn or uſed. So ſpick and ſpan new.

The *Snaſte*; The burnt Week or Snuff of a Candle.

A *Snathe*; The Handle of a Sithe.

A *Spurget*; a Tagge, or Piece of Wood to hang any thing upon.

A *Spurre-way*; a Horſe-way through a Man's Ground, which one may ride in by right of Cuſtom.

To *ſpurk* up; To ſpring, ſhoot, or briſk up.

To

To *ſquirm*; To move very nimbly about, after the manner of an Eel. It is ſpoken of an Eel.

To *ſummerland* a Ground, To lay it fallow a Year, *Suff.*

A *ſoller*, or *ſolar*, an upper Chamber or Loft, *à Latino ſolarium.*

To *ſquat*, To bruiſe or make flat by letting fall. *Active Suff.*

A *Staffe* of Cocks, a Pair of Cocks.

A *Stank*; a Dam or Bank to ſtop Water.

Stover; Fodder for Cattle: *ab Eſtover*, *Gal.*

A *ſwamp*; a low hollow Place in any Part of a Field.

The *ſteal* of any Thing, *i. e. Manubrium.* The Handle, or *Pediculus*, The Foot-ſtalk: *à Belg.* ſteel, ſtele. *Teut. ſtiel Petiolus.*

A *Speen*, or *ſpene*; A Cow's Pap; *Kent. ab AS.* ſpana, *mammæ*, *ubera.*

A *ſoſſe-bangle*; a ſluttiſh, ſlattering, lazy Wench, a ruſtic Word, only uſed by the Vulgar.

A *ſtew*; a Pool to preſerve Fiſh for the Table; to be drawn and filled again at pleaſure.

A *Stoly* Houſe, *i. e.* A clutter'd, dirty Houſe, *Suff.*

A *Strand*; One of the Twiſts of a Line, be it of Horſe-hair or ought elſe, *Suff.*

A *Stound*; A little while, *Suff.* q. a Stand.

The *Strig*; The Foot-ſtalk of any Fruit, *Petiolus*, Suff.

Stamwood; The Root of Trees ſtubbed up, *Suff.*

A *Stuckling*; An Apple-paſty or Pye, *Suff.*

Stufnet; a Poſnet or Skillet, *Suff.*

A *ſtull*; a Luncheon, a great Piece of Bread, Cheeſe, or other Victuals, *Eſſ.*

Sturry, Inflexible, Sturdy and Stiff; *Stowre* is uſed in the ſame Senſe, and ſpoken of Cloth, in Oppoſition to Limber.

A *Stut*, a Gnat; *Sommerſet*, *ab AS.* Stut, *Culex.*

Stover; Fodder for Cattle; as Hay, Straw, or the like, *Eſſ.* from the *French* Eſtouver *fovere*, according to *Cowel. Spelman* reduces it from the *French* Eſtoffe *materia*, & Eſtoffer, *neceſſaria ſuppeditare.*

Swads; Pods of Peaſe, or the like Pulſe.

To *ſweale*, To ſinge or burn, *Suſ.* A ſwealed Pig, a ſinged Pig; *ab AS. ſwoelan*, to kindle, to ſet on fire, or burn.

To *ſworle*; To ſnarl as a Dog doth, *Suff.*

T.

A *Tagge*, a Sheep of the firſt Year, *Suff.*

Tecky, i. e. *Touchy*, Peeviſh, croſs, apt to be angry.

To *Tede* Graſs, To ſpread abroad new mowen Graſs, which is the firſt thing that is done in order to the drying it, and making it into Hay.

Tewly, or *Tuly*, Tender, ſick: *Tuly* ſtomached, weak ſtomached.

To *toll*; To entice or draw in, to decoy or flatter, as the Bell tolling calls in the People to the Church.

Temſe-bread, *i. e.* Sifted Bread, from the *French* Word *Tamis*, a Sieve or Sierce.

Very *tharky*, very dark, *Suff.*

A *Theave*; An Ewe of the firſt Year, *Eſſ.*

Ticking, *Devonſh. Cornw.* Setting up Turves that ſo they may be dried by the Sun, and fit to burn upon Land.

To *tine*, or *tin* a Candle, To light it, *ab AS.* Tynan, *accendere*, *hinc* Tinder.

A *Tovet*, or *Tofet*; Half a Buſhel, *Kent. à noſtro* Two, *AS. Tu*, *Duo*, & Fat *menſuram unius pecci ſignante*, a Peck.

A *Trammel*, an Iron Inſtrument hanging in the Chimney, whereon to hang Pots or Kettles over the Fire, *Eſſ.*

Treaf; Peeviſh, froward, pettiſh, very apt to be angry.

A *Tumbrel*, a Dung cart.

Trewets, or *Truets*; Pattens for Women, *Suff.*

A *Trip* of Sheep, *i. e.* a few Sheep, *Norf.*

A *Trug*; a Trey for Milk, or the like, *Suſſex* Dial.

To *trull*, To trundle; *per contractionem*, Suff.

V.

TO *vang*; To anſwer for at the Font as Godfather. He *vang'd to me at the Vant*, Somerſetſhire, *in Baptiſterio pro me ſuſcepit*, *ab AS*, Fengan, to receive, alſo to undertake, *verſo* f *in* v, *pro more loci*.

Velling, Plowing up the Turf, or upper Surface of the Ground, to lay on Heaps to burn. *Weſt-Country.*

A *Voor*, a Furrow, *Suff.*

A *Vollow*, a Fallow, *Suff.* Generally in the *Weſt-Country* they uſe *v* inſtead of *f*, and *z* inſtead of *s*.

Vrith; Etherings, or Windings of Hedges, *teneri rami Coryli, quibus inflexis ſepes colligant & ſtabiliunt i ab AS.* Wrydhan, *torquere, diſtorquere, contratorquere:* Wridha, *lorum*, Wridelf, *Faſcia, quia ſci. hi rami contorti inſtar lori & Faſcioe ſepes colligant*, Skinner.

W.

WAttles, Made of ſplit Wood, in faſhion of Gates, whereing they uſe to fold Sheep, as elſewhere in Hurdles, *Suff. ab AS. watelas*, Crates, Hurdles.

Welling, or Whey, Is heating it ſcalding hot, in order to the taking off the Curds. *Welling* or *walling*, in old *Engliſh*, is boiling.

A

A *Wem*, a ſmall Fault, Hole, Decay or Blemiſh; eſpecially in Cloth, *Eſſ. ab AS. Wem*, a Blot, Spot, or Blemiſh.

A *Were*, or *wair*; a Pond or Pool of Water, *ab AS. Wær* a Fiſh-pond, a Place or Engine for catching and keeping of Fiſh.

A *Whapple* Way, *i. e.* Where a Cart and Horſes cannot paſs, but Horſes only, *Suff.*

A *Wheeden*, a ſimple Perſon, *Weſt.*

A *wheady Mile*, a Mile beyond Expectation, longer than it ſeems to be.

Whicket for *whacket*; Or *quittee* for *quattee*, i. e. *Quid pro quo*, *Kent.*

To *whimper*, To begin to cry.

A *Whittle*, a double Blanket, which Women wear over their Shoulders in the Weſt-Country, as elſewhere ſhort Cloaks, *ab AS.* Hwitel, *Sagum*, *Saga*, *læna*, a kind of Garment, a Caſſock, an *Iriſh* Mantle, *&c.* v. *Somner.*

Willows Bench; a Share of the Huſband's Eſtate which Widows in *Suſſex* enjoy, beſide their Joyntures.

To *wimme*; *Suff.* Dial. *i. e.* Winnow.

A *Wind-row*, The Greens or Borders of a Field dug up, in order to the carrying the Earth on to the Land to mend it. It is called Windrow, becauſe it is laid in Rows, and expoſed to the Wind.

Woadmel, a hairy, coarſe Stuff, made of Iſland Wool, and brought thence by our Seamen to *Norf. Suff.* &c.

Woodcock Soil; Ground that hath a Soil under the Turf that looks of a Woodcock colour, and is not good.

Y.

Y *Are*, Nimble, ſprightly, ſmart, *Suff.*

A *Yaſpen*, or *Yeepſen*, In *Eſſex* ſignifies as much as can be taken up in both Hands joined together. *Gouldman* renders it, *vola ſeu manipulas, forſan* à *noſtro.* Graſping, *iliſâ propter euphoniam literâ caninâ* r and g, *in* y *facillimâ ſane & vulgatiſſima noſtroe linguoe mutatione tranſeunte*; q. d. *quantum quis vola comprehendere poteſt*, Skinner.

In *Suſſex*, for haſp, claſp, waſp, they pronounce hapſe, clapſe, wapſe, *&c.* for Neck, Nick; for Throat, Throtte; for choak, chock. Set'n down, let'n ſtand, come again and fet'n anon. C'have eat ſo much c'ham quit a quot, *Devonſh. i. e.* I can eat no more; I have eat ſo much that I am cloyed.

A CATA-

A

CATALOGUE

OF

LOCAL WORDS,

PARALLELED

With BRITISH or WELCH, by my learned and ingenious FRIEND Mr. EDWARD LLOYD, of OXFORD.

N. B. The Syllables thus mark'd ^ are long, thus ` very ſhort and ſmart.

Engliſh.	*Britiſh.*
1. AN *Ark*, a large Cheſt for Corn.	1. A *Rkb*; Lat. Arca, ciſta. But the modern Signification is a Coffin. It is doubtleſs of the ſame Origin with the Latin Word, tho' we cannot ſay that all that are ſo have been borrowed of the *Romans*.

2. An.

2. An *Attercop*; a Spider's Web. Mr. *Nicholſon* gives the Etymology of this Word from *Saxon*. I rather think it originally *Britiſh*, becauſe remaining in uſe only in *Cumberland*.

2. *Cop*, and *Coppin*, is a Spider; but a Spider's Web we call *gwêr-cop* and corruptly. *Gwydyr goppyn*.

3. An *Aumbry*; A Cupboard.

3. ^ *Almari* ſignifies the ſame thing in *Welſh*, but it's now grown obſolete. I ſuppoſe we might have it of the *Normans*.

4. *Bragget*; a ſort of compound Drink or Metheglin.

4. *Bràgod*; idem. A common Drink among Country People in their Feaſts or Wakes.

5. A *Bratt*; Semicinctium ex viliſſimo panno.

5. *Bràthay*, Rags, *Brettyn*, a Rag, *Brèthyn*, Woollen Cloth. Hibernis Bredhy^n.

6. *Braugh wham*; a ſort of Meat in *Lancaſhire*.

6. *Brwkhan*, a ſort of Lhymry.

7. A *Capo*; a working Horſe.

7. *Kèphyl*; a Horſe. The *Iriſh* call a working Horſe *Kappwl*. All of the ſame Original with Caballus.

8. A *Cod*; a Pillow, *AS*. Codde eſt Pera, Marſupium. Matth. 10. 10. Græci κώδια lectis hyemem imponebant, ut æſtate ψιάθους, Autore Laertio lib. 2. in Menedemo, Mr. *Nicolſon*.

8. *Kw^d* and *Kôd*; A Bag.

Aut

9. A *Crag*, a Rock. In Lycia Cragus mons quidam eſt dictus Stephano autore, Cujus etiam meminit Horatius.

Aut viridis Cragi, &c. Mr. *Nicolſon.*

9. *Kraig*; A Rock. I conjecture this Word to be originally *Britiſh.*

10. *Cole*, or *Keale*; Pottage.

10. *Kawl*, idem. See Armoricanis. This Word runs through many Languages, or Dialects, and is nothing but the Latin *Caulis* a Synonyme of *Braſſica*, called thence Colewort.

11. *Copping*, The Top or Roof of a Wall.

11. *Koppa*; The Top of any thing.

12. *Dare*, Harm, or Pain.

12. *Dêra*, Phreneſis, unde y Gyndharedh, Inſania, furor.

13. *Trinket*, a Porringer.

13. *Tranked*, idem.

14. A *Dub*, a Pool of Water.

14. Hibernis Tybyr Fons, nobis *Dwv'r*, Aqua.

15. A *Doubler*; A Diſh.

15. *Dwbler*, in *Cardiganſhire*, ſignifies the ſame.

16. A *Dool.*

16. *Dôl*, a Meadow by a River Side.

17. An *Ellmother*, A Stepmother.

17. *Ail*; The ſecond. So that perhaps a Stepmother might be called the ſecond Mother.

18. *Elden*; Fewel, *ab AS.* Æled. Ignis.

18. *Aelwyd*; The Hearth.

19. A *Garth*; A Yard.

19. *Gardh*; A Garden.

20. *Grig*

20. *Grig*, Salopienſibus Heath.

20. *Gryĝ*, Heath.

21. *Greès*, Stairs.

21. *Griſiay*, idem. Borrowed doubtleſs from the *French*.

22. He, She.

22. *Hi*, She. In Pronunciation there is no Difference.

23. To *heal*, To cover.

23. *Hilio*, To cover. Perhaps we have receiv'd it from the *Engliſh*, which may be the Reaſon Dr. *Davies* hath omitted it in his Lexion. It is a Word generally uſed in North *Wales*.

24. *Helo*; Baſhful.

24. *Gwŷl*; Baſhful, which in the feminine Gender is *wŷl*, as *Merkbwŷl*, a baſhful Maid: And ſo in ſome other Caſes, according to the Idiom of this Language. v. g. y màe yn wŷl, he is baſhful.

25. *Knoll*, A little round Hill, ab AS. *Cnolle*, Top or Cop of a Hill, or Mountain.

25. *Klol*; The Head. The Hills in *Wales* are generally denominated by Metaphors from ſome Parts of the Body. Ex. gr. *Penmaenmawr*, *y Bènglog*. *Tal y Lbykbay*, *Ker'n y Bwŷkh*, *y vròn dêg*, *Kev'n y Braikh*, *y Grimmog*. *Pen* ſignifying a Head, *Penglog* a Skull, *Tâl* the Forehead; *Kern* one Side of the Face, *y*

26. The

Vron the Breaſt; *Keven* the Back; *Braikh* an Arm, and *Krimmog* a Leg.

26. The *Speer*, The Chimney Poſt.

26. *Yſpyr*, Idem.

27. *Stouk*, The Handle of a Pail.

27. *Yſtwk*, A Milking-pail.

28. *Tabern*, a Cellar.

28. *Tavarn*, An Alehouſe: A Word in all Probability borrowed from the *Latin*, tho' the *Iriſh* uſe it alſo in the ſame Senſe.

29. To *ware* ones Money, To ſpend it or lay it out.

29. *Gwarrio*, To ſpend Money, which, according to the Property of the *Welſh*, becomes ſometimes *Warrio*, E. g. *Eu a warriodh ei goron.* He ſpent his Crown.

30. *Yule*, Chriſtmas, Fr. Junius (in Lexico ſuo AS.) vocem Zehul factum putat καθ' ἐξοχὴν, à Britain. *Gwyl*, Feſtum Feviæ Mr. *Nicholſon*. So that *Yule* is originally nothing elſe but *Vigiliæ*, as Mr. *Lloyd* rightly judgeth.

30. *Gwiliay*, Idem: Which, according to the *Welſh* Syntax, is ſometimes Wiliay. Properly it ſignifies only Holidays, and is, doubtleſs derived from the *Latin* Word *Vigiloe.*

31. A *Fowmart*; A Pole-cat. Martes is a noted Beaſt of this verminous Kind, deſired for their Furs, whence, perchance, the Pole-cat might be denominated

31. *Phwlbart*, Idem.

Foumart,

Foumart, q. Foul-mart, from its ſtinking Smell.

32. *Durdom*; Noiſe.

33. A *Gavelick*, An Iron Crow.

34. A *Middin*, A Dunghill.

35. A *Mear*, A Lake, from the *Latin*, *Mare*.

36. An *Elk*; A wild Swan.

37. *Saime*, which we pronounce ſometimes Seame. It ſignifies not only Gooſe-greaſe, but in general any kind of Greaſe, or Suet, or Oil, wherewith our Clothiers anoint or beſmear their Wool to make it run or draw out in Spinning. It is a general Word in moſt Countries.

38. *Spokes* of a Wheel.

39. A *Glaive*; A Sword or Bill.

40. A *Riddle*; A courſe ſieve. We make a Difference between a Riddle and a Sieve. A Riddle is of an oblong Fi-

32. *Dwrdh*; Noiſe. Hence *Dadwrdh*; Contention.

33. *Gwiv*, A Leaver; *Gavel*, A Holt.

34. *Ming*; Dirt.

35. *Mêr*, Water; whence Swallow-trees are called *Merhelig*, h.e. Salices aquaticæ.

36. *Elkys*, Wild Geeſe.

37. *Saim*; Greaſe, of the ſame Fountain, doubtleſs, with the *Latin* Word *Sebum*. I ſhould rather think with the *Hebrew Shamen* Pinguèdo. *Sevum* not being a general Word for Fat or Greaſe, but proper for Tallow or hard Fat.

38. *Yſpagay*; Legs; uſed alſo metaphorically for the Feet of a Sool.

39. *Glaiv*; a Bill, it is a *French* Word.

40. *Rhidilh*; Idem.

gure,

gure, whereas as Sieve is round, and a Riddle is made of round Wickers, placed long-ways one by another, whereas a Sieve is made of thin, long Plates, as it were woven together, ſo that the Holes of it are four-ſquare.

A

CATALOGUE

OF

North COUNTRY WORDS, received from Mr. TOMLINSON, of Edmund-Hall, a Cumberland Gentleman, and communicated to me by the ſame Mr. EDWARD LLOYD.

A *Beck*, a Rivulet, or ſmall Brook. *This Word is already entered among the Northern Words; and noted to be common to the* ancient *Saxon*, High and Low *Dutch*, and *Daniſh*. *It is uſed not only in the* North, *but in ſome* Southern *and* Weſtern *Counties, and gives Denomination to ſome Towns, as* Welbeck, Sandbeck, Troutbeck.

Bourn, or *Burn*; a Rivelut, or Spring. *This is alſo common to ſome* Southern *Counties, and gives Denomination to many Towns, as* Sherburn, Milburn, *&c.*

Bore-tree, Elder-tree, from the great Pith in the younger Branches, which Children commonly bore out to make Pot-guns of them.

Bracken; Fern. Ab. Angl. Break, becauſe when its Moiſture is dried up it is very brittle. A *Brake* is an Inſtrument to break Flax with, of the ſame Original. Break comes from the *Saxon Brecan*. *Brake Fern is a general Word all* England *over, and better known in this Country* [Eſſex] *than Fern; indeed the only Word in uſe among the Vulgar, who underſtand not Fern.* Bracken *is but the Plural of* Brake, *as* Eyn *of* Ey, *and* Peaſen *of* Peaſe, *&c.*

Brent-brow, A ſteep Hill, *Metaph.* The Brow of a Hill, Supercilium, the Edge or Side of a Hill, or Precipice.

A *Brock*; A Badger. This is a Word known in moſt Countries. The Animal is trionymus, *Badger*, *Brock*, or *Gray*.

To *coop*, or *cowp*; To chaffer, or exchange. It is a Low *Dutch* Word. That which is given by the Party which hath the worſt Goods is called Boot; as *what Boot will you give me between your old Yawd and my Filly?* i. e. between your old Mare and my young one: ab A S. *Bot*, Reward, or Recompenſe. To boot *is uſed frequently in the ſame Senſe all* England *over*. Boot *ſignifies Profit, as in that impersonal Verb*, it booteth not, it profiteth, helpeth, or availeth not.

Copt-know; The Top of a Hill riſing like a Cone or Sugar-loaf. Copt, *I conceive, comes from* Caput, *and* Know, or Knolle, *is the Top of a Hill.*

A *Cowdy*; A little Cow, a *Scotch* Runt without Horns, or elſe with very ſhort ones, ſcarce exceeding a South Country Veal in Height: *So that the Word is only a Diminutive of* Cow.

A *Creil*; A ſhort, ſtubbed, dwarfiſh Man, *Northumberland.*

A *Croft*, A ſmall Cloſe, or Incloſure, at one End whereof a Dwelling-Houſe, with a Garth, or Kitchen-garden is uſually placed, ab A S. *Croft*, Agellulus. Croft, *for any ſmall Field or Incloſure in general, without any reſpect to a Manſion-houſe, is common in all Counties of* England.

Cyphel, Houſeleek.

A *Diſh-cradle*, or *Credle*, A wooden Utenſil for wooden Diſhes, much in uſe in the North of *England*, made uſually like a Cube or Die, and ſometimes like a Parallelipipedon, long Cube, or Cradle, *Cumber.*

A *Dike*;

A *Dike*, a Ditch. This is only a Variety of Dialect; tho' it ſeems Dyke, and *Seugh*, or Sough, are diſtinguiſhed in the North, a *Dyke* being a Ditch to a dry Hedge, either of Trees or Earth, as in arable Lands, where the Ditch is uſually dry all Summer; but a *Sough* a Ditch brimful of Water, as in Meadows or Sowbrows are not above half a Yard in Height. *A Sough is a ſubterraneous Vault or Channel, cut through a Hill, to lay Coal Mines or any other Mine dry.*

A *Dubler*, or *Doubler*, A Platter or Diſh. *Vox per magnam Angliæ partem diffuſa.*

Draffe, The Grains of Malt, à Belg. Draf ejuſdem ſignificati. *This is a general Word, ſignifying not only Grains, but Swill, as in thoſe Proverbs.* Draffe is good enough for Swine; and, The ſtill Sowe eats up all the Draffe.

A *Fowmart*; A Polecat, or Fitchet; Brit. Ffwlbarth. This is entered in the Collection.

A *Gill*; a Place hem'd in with two ſteep Brows, or Banks, uſually flouriſhing with Bruſhwood, a Rivulet running between them. It is entered in the Collection.

A *Geoſe*, or *Groſe-cree*; a Hut to put Geeſe in.

A *Gob*; an open or wide Mouth. Hence to gobble, to ſwallow greedily, or with open Mouth.—Gob, *in the South, ſignifies a large Morſel or Bit; ſo we ſay* a good Gob, i. e. *a good Segment or Part. The Diminutive whereof is* Gobbet, cut into Gobbets, perchance from the *Greek* Word κόπτω, κόμμα.

A *Gully*; a large Houſehold Knife.

A *Gaveiock*; an iron Crown, ab A S. *Gaoc. vel* catapulta, baliſta. Already entered.

Hadder; Heath, or Ling.

The *Holden*; is a Wall about two Yards and an half high, uſed in Dwelling-houſes to ſecure the Family from the Blaſts of Wind ruſhing in when the Heck is open. To this Wall, on that Side next to

ſtrong Beer; tho', to ſay the Truth, that they call thick Beer is properly ſo, very thick and muddy.

Wad, Black-lead, *Cumberland.* See Mr. *Nicolſon*'s Catalogue.

Walſh, or *Welſh*; Strange, inſipid, ab AS. *Wealh*, vel potiûs Teutonicò *Welſch* ſtrange; Welſh Potage, ſtrange, inſipid Potage.

Unleed, or *Unlead*; A general Name for any crawling venomous Creature, as a Toad, *&c.* It is ſometimes aſcribed to man, and then it denotes a ſly, wicked Fellow, that in a manner creeps to do Miſchief, the very Peſt of Society. See Mr. *Nicolſon*'s Catalogue.

A *Whinnock*, or *Kit*; A Pail to carry Milk in.

Gloſſarium Northanhymbricum.

Andorn; Merenda. *AS.* Undeɲnmet, Prandium. Ita & Goth. Undaurnimat. Luc. xiv. 12. *This is, I ſuppoſe the ſame word that is entered* Orndorn *in my Collection.*

Arelumes; V. Heir-lumes.

Arvel-bread; Silicernium. *AS.* Aɲɣull. Pius, Religioſus, huc ſpectare videtur. Ita ut Arvel-bread propriè denotet panem ſolenniter magis & Religiosè comeſtum. *This Word is alſo entered in the Collection; but there wants the Etymology of it.*

Attercop; Aranea. *AS.* Attecɲcopa. *q. d.* Animal ſummè Venenoſum. *This is in the Collection without Etymol.*

A *Beeld*; Munimentum, à frigoris injuriâ. Quid ſi *ab AS.* belabian, Excuſare, Liberare?

A *Biſpel*; Nequam *q. d.* Qui adeò inſignis eſt Nebulo ut jam in proverbium abiit. *AS.* bıȝɣpel & Bıɲpel, Parabola, Proverbium. *Matth.* xxi. 33.

Blake; Color ſubniger. *AS.* bleac. Hinc cognomen, apud Noſtrates frequens, Blakelock; vox ejuſdem ferè valoris cum nobil fairfaxiorum cognomine. Videtur eſſe variatio duntaxat Dialecti pro Black.

To *blin*; Ceſſare. AS. ablinnan & blinnan; ſine augmento initiali. Chaucero, Blin.

Brott. Frumenti analecta. AS. ȝebɲote, Fragmenta. *Luc.* ix. 17. & *Matt.* xv. 37.

Bummle Kytes; Vaccinia. Rubum Saxonis vocârunt beiȝ beam, *i. e.* Tribulum majorem. Eſt autem cyƿ, vel cıð, minatio.

A *Cawel*

A *Cawel*; Chors. *AS.* Lapel, Calathus, Qualus.

A *Chibe*; Cepa. *AS.* Lipo.

To *click*; Arripere. *AS.* ꝥelæccean.

Copt; Superbus, Faſtuoſus. *AS.* coppe, Apex, Faſtigium. Unde copeꝛt, Summus.

A *Cowſhot*; Palumbus. *AS.* cuꝛceote.

To *crune*; Mugire. Fortè à Saxonico Runian, Suſurrare, Muſſilare.

Quæ in C deſiderantur Quære in K.

To *deeght*; Extergere, mundare. *AS.* ðihtan, Parate, Diſponere. ðihtan an æꝑendo ȝꝑꝛc. Nobis, to indite a Letter.

A *Dobby*; Stultus, Fatuus. *AS.* ðobȝend, ſenex decrepitus & delirans.

To *dree*; Perdurare. *AS.* aðꝑeoȝan, Pati.

Druvy; Limoſus. *AS.* ȝeðꝑæꝑeð pæteꝛ, Aqua turbata. Chaucero, drovi.

Eeth; Facilis. *AS.* Eað & eaꝑelic. *Mat.* xix. 26. Chaucero, Eith & Eth.

To *fang*; Apprehendere. *AS.* ꝑanȝan. Belgis, vanghen.

To *faw*; i. Fang. *AS.* ꝑon. Gothicè, Fahan. Iſlandis, faa.

A *Fell*; Mons. Plura, ϖεϱὶ τῦ φελλέως, Vide apud Scholiaſten in Ariſtoph. in Nudibus, Act. 1. Scen. 1. Quæ tranſcripſit ferè Suidas in voce φελλεύς.

Foor-days; Die declinante. *AS.* ꝑoꝛð-ðaȝeꝛ. Et ꝑoꝛðniht eꝛ, Nocte longè provectâ.

To *found*; Idem quod Fettle. *AS.* ꝑundian.

Garn-windles; Harpedone, Rhombus. *AS.* ȝeaꝛn-pindel. Quod à ȝeaꝛn Penſa, Stamen; & pindan, torquere.

To *geall*; Dolere. Vox propriè de dolore ex nimio frigore dr. Fortè à Saxonico ȝeallan, Intertigrere, to gall.

Giverous; Avidus, *AS.* ȝꝑeꝛ. *Lut.* xvi. 14. Quam vocem à Græco γέϱισμα perit M. Caſaub. Tract. de 4to. Ling. p. 212.

To

To *gloom*; Vultu eſſe ſeveriori. *AS.* ȝlommunȝ, Crepuſculum; noſtratibus, the glomeing. Ita ut to gloom aptè reſpondet Latino frontem obnubilare. In the South we uſe gloom, or glum, frequently as an Adjective for tetricus, vulti triſti.

A *Gobſtick*; Cochleare. F. Junius (in Gloſſ. Goth. p. 318.) *teſtatur ſe quondam in illo tractu Hollandiæ ubi, &c. incidiſſe in Ruſticas aliquot familias quibus cochlear quotidiano Sermone* gaepſtock *dicebatur*. Goth. Stika eſt Calix. *AS.* ſticce Cochlear; & ſticce bacillus. Vox gob eſt *ab AS.* ȝeapan pandere to gape. Unde ȝap, pro diruptione ſepis.

A *Gete*; Comma. A Flood-gate. *AS.* ȝeotan & aȝeotan, Fundere. Goth: Giutan. Belgis, gieten.

A *Gouk*; Cuculus, Avis. *AS.* ȝæce & ȝaec. Danis, gôg.

A *Grupe*, Latina. *AS.* gnæp, gnep & gnoepe. Kiliano, grippe. Goth: Grobos, foveas. *Mat.* viii. 20.

A *Hackin*; Lucanica. *AS.* gehadcoð ſlerc, Farcimen; & ȝehaecca, farcimentum.

Hand-feſting; Contractus Matrimonialis. Danis, feſtenol. J. Iſ. Pontan. Chor. Dan. Deſcr. p. 799.

Harnes; Cerebrum. Goth: Thairn, Danis. Hierne. Sicambris; hern vel hirn. Omnia hæc facillimè à Græco κράνιον. V. M. Caſaub. de 4to. Ling. p. 170. *This Word is entered in the Collection; but no Account given of its Etymology.*

To *herry*; Spoliare, *AS.* hepian & hepgian. P. Junius derivari vult ab ἁίρω, Tollo, Aufero.

Hoven-bread; Zymites. *Matt.* xiii. 33. oð he pær eall ahafen. *i. e.* Uſque dum fermentaretur tota. Hoven is the Preterperfect Tenſe of Heave; we uſe it for what is unduly raiſed as Heven-cheeſe, *&c.*

A *Hull*; Hara. *AS.* hnuchula, Culleola tegens nucem. Erat etiam hulc proavis noſtris Tugurium; quod contractè dictum putat F. Junius ab ὕλικος Materialis. Goth. Hulgan eſt Velare, tegere. Iſlandis, eg hil tego.

Ilkin;

Ilkin; Quilibet, *AS.* ælc. Chaucero, Ilk.

A *Karl*; Ruſticus, vir Robuſtus. Chaucero, Carl. *AS.* ceorl, mas (unde noſtrates dicunt Karl-cat pro Fele maſculo & Karl-hemp pro Cannabo majori vel maſculo) It. vir fortis, robuſtus, ſtrenuus. Unde hyſ-ceorl, æcer. ceorl, ȝe eorlice ȝe cerlice, &c. Belgis kaerle.

To *kenn*; Scire. Chaucero, to ken; & kende, notus. *AS.* cunnan. Goth Kunnan. Germanis, kennen. Danis, kiende. Iſlandis, kunna. Belgis, kennen. *This Word is of general Uſe, but not very common, tho' not unknown, to the Vulgar.* Ken *for* proſpicere *is well known, and uſed to diſcover by the Eye.*

To *kep*; Apprendere; to catch falling. *AS.* cepan, captare, he cepe porulolice he ȳnȝ. i. mundanam captavit laudem.

A *Kute*; Venter, Uterus. Fortè a Græco κύθος, κοιλία, τὸ. Ventricoſa cavitas. Eſt & κύθος (apud Ariſt. in Hiſt. Animal.) Inſectorum truncus.

The *Lave*; Reliquis. *AS.* laf & lafe. laf etiam eſt vidua; ut nobis hodiè Relict. *This is entered in the Collection; but without Etymology.* Thoſe that are left, *from* leave.

A *Lavroc*; Alauda. *AS.* lafepc. lauepc. lapepc. Lark is but this Word contracted.

To *lether*; *AS.* hleoðpian eſt Tonare. Dicunt autem Noſtrates de Equis curſitantibus. They lether it; ſicut Auſtraliores. They thunder it.

A *Leikin*; Amaſius, vel Amaſia. Goth. Leikan eſt Placere. *AS.* lician. Cimbris, Arliika. Anglis Auſtralioribus, to like; noſtratibus, to leik, &c. Et fallor ſi non aliqua ſit cum his affinitas in Latinorum Diligo, negligo, &c. à Lego. Præſertim cùm probabile ſit verbum LEGO antiquitùs cum C. LECO, ſcriptum fuiſſe. Sicut LECE pro LEGE, LECION pro LEGION, non ſemel in vett. Monumentis.

Leithwake;

Leithwake; Agilis. *AS.* hþepac eſt Tractabilis; & unliþepac, Intractabilis. A liþ (Goth. *Litha*) Membrum; & pace, lentus, flexilis. Chaucero, lithi & lethy, manſuetus. *This Word is alſo entered in the Collection, but no Account of it: I ſhould rather take it to come from* lith, i. e. *limber, pliable,* &c. *and* wake *a Termination.*

Liever; Potius. Chaucero, Lever & liver. *AS.* leoꝛeꝛ & leoꝛꝛe. V. Ælfr. de vet. teſt. p. 23. & 40. Ubi Interpres, Leyfer & leiver. *Lieve, or lief, is of frequent Uſe all* England *over, in this Expreſſion, I had as lief*, i. e. Æque vellem.

To *lithe*; Auſultare. Chaucero, Lithe. Fortè à Sax. hliꝺe, Tranquillus, Quietus.

A *Luve*; Vola. Cimbris, Luvana ſunt volæ manuum. Gothicè etiam Lofam Saohun ina. *i. e.* Alapis cædebant eum. *Marc.* xiv. 65.

To *mâle*; Decolorare. *AS.* mæl & mal, macula. Goth. Melgan eſt Scribere. Vide plure adud. Cl. F. Jun. in Append. ad Gloſſ. Goth. p. 428. It. Obſervat. in Willeram. p. 69. Eſt & Cambro Britannis magl, macula: quæ tamen vox fortè à Romanis mutuata.

Malliſon; *q. d.* Maledi&tion. V. Benniſon.

Menſe; Εὐξαπιλία Good manners. *AS.* mennirc, Humanus. Unde menmꝛclice, Humaniter; & mennirenyꝛ, Humanitaſ. *The Adjective* menſeful *is entered in the Collection.*

Moam, vel Maum. Maturo-mitis. mellow. In agro Oxonienſi lapidem invenies friabilem & frigoris impatientem, quem maum vocant Indigenæ. V. D. Plott. Hiſt. Nat. Com. Oxon. p. 69.

Murk; Tenebricoſus, obſcurus, *AS.* myꝛce. Danis, morcker Tenebræ. Chaucero, merck.

To *nate*, or *note*; Uti. *AS.* notian. Cimbris, Niutt. Belgis, nutten. Chaucero, note, uſus.

A *Nedder*; Coluber, Anguis. *AS.* Næꝺꝺꝛe. *Matt.* iii. 1. Chaucero, Nedders pro Adders.

Oumer:

Oumer. Umbra. Unde f. Originem habet. Vide Umbra in Cl. Voſſii Etymol. Ling. Lat.

A *Parrock*; Septum, prope domum. *AS.* Peapꝺoc & peapꝺuc, Saltus ſeptum. Unde vox hodierna Park. V. etiam Cl. Voſſii Etymol. in Parochi. Eſt enim & hoc. παρὰ τῷ οἴκῳ.

To *read*, Conſilium dare. Huc ref. dictum illud proverbiale apud Chaucerum:

Men may the old out-run, but not out-read.

Ut & apud Matth. Paris, in narrandâ cæde Walteri Ep. Dunelm. ad An. 1077. Short red, good red, ſlea ye the Byſhoppe, *AS.* ꝺaꝺ vel ꝺaeꝺ. Germanis, ruſt. Belgis, Raed. Hinc Rodniſs-hall Carleoli. Inde etiam nomina propria non pauca apud priſcos Alamonnos, nóſque hodiè (qualia ſunt Ragedund, Radulf ſive Ralph, &c.) ortum habuêre. De quibus plura, apud R. Verſtegan. Cl. Schottelium; Cambdenum, in Reliq. & F. Junium in notis ad Willeramum, p. 151.

Rideing; Three *Yorkſhire* Rideings. i. Tres Comitatûs Eboracenſis Diſtrictus ſic dicti. Fortè a voce. *AS.* ðꝑihinʒ, ejuſdem valoris V. Not. in Vit. Ælfr. R. p. 74.

To *rope*; Diligentiùs inquirere, inveſtigare. *AS.* hꝑipan.

To *rûze*; Abblandiri. Danis, Roeſglede, Jactantia.

Same; Pinguedo *AS.* ſeime. Hinc f. ſic dictum, quòd Pinguedo immenſi ſit inſtar Oneris. Seame enim propriè eſt Onus, ſarcina. Latino Barbaris, Sauma. Graecis, σάγμα. *This is a general Word for Oil, or Greaſe, to anoint Wool withal, to make it draw out in Spinning.* Fortè ab Hebr. Shamen Pinguedo.

A *Scaw*; Ficus. *AS.* ſco.

Scarn; Stercus bovinum, vel vaccinum. *AS.* ſceaꝛn. Hincque Scarabœus, *AS* ſceaꝛnꝑibba; Kiliano, Schearnwever. Et quidem (ſit conjecturae venia) videor mihi non minima in voce Scarabaeus

vocabu-

vocabuli nostri Skarn vestigia decernere Quam appositè enim redderent nostrates, A *Skarn-bee?*

A *Scammel*; Scammum. *AS.* scamul, scæmol & scamol. *Matth.* v. 35. Unde vox hodierna Shambles. Occurrit & apud Latinos aliquoties Scamellum pro Scabellum; & Scamillus apud Apuleium & Vitruvium.

Scug; Umbra. *AS.* scua.

Segg'd; Callo obductus. *AS.* secg, Callus.

A *Shoe-whang*; Corrigia. *AS.* sceoðpanz.

A *Slott*; Pessulus, Lipsio, inter voces vett. Germanicas, Sclott est Sera. *In the South we have some Footsteps of this Word*; *for we say*, to slit a Lock, i. e. *to thrust back the Bolt without a Key.*

Snod; Lævis, Equus sine nodo. *AS.* snioan & gesnioan, Dolare. Belgis, Sniiden. Willeramo. Snidan & Snithan.

A *Snude*; Vitta. *AS.* snoð. Occurrit & apud Somnerum, snæð pro snæðe. sicut & snæstan pro snæstan, &c.

Sool; Obsonium, Pulmentarium. *AS.* sufle & sufol. *Job.* xxi. 5.

A *Spelck*; Fascia. *AS.* spelc. Kiliano, Spalke. *Pastoral.* xvii. 9. ðæt sceap ðæs þæs scancsonaþ þær ne spilcte ge ðet. i. Exponente F. Junio, ovem cujus crus fractum erat non alligâstis.

A *Stiddy*; Incus. Doctiss. Joh. Raius vocem petit ab *AS.* stið, Rigidus, Durus. Mallem tamen à steaðig (hodie *steady*) Stabilis, firmus.

A *Stoop*; Cadus. *AS.* stoppa. Belgis, Stoop.

To *storken*; Gelu adstringi. Videtur non minimam habere affinitatem cum Gothico illo Gastaurkny quod occurrit *Marc.* ix. 18. pro ξηραίνεται Novimus autem ξηραίνεσθαι apud Hippocratem, Aliósque, non Arescere solummodò sed & Gelu constringi denotare. *It seems to me to be derived from* stark, stiff, rigid.

To *streek*; Expandere. *AS.* streccan.

To

To *ſwelt*: Deficere; to ſownd. *AS.* aſpelcan, mori. Goth. Swiltan Chaucero Swelt Seficiens.

To *threep*; Vehementiùs affirmare. *AS.* ðpeapian, Redarguere, Increpare. Chaucero, threpe. *This is entered in the Collection, but not in the Senſe of vehement affirming, in which yet it is uſed, even in the South, in that common Phraſe,* He reap'd me down.

To *torfett*; Mori. *AS.* mit ꝛcanum coꝛꝛian, Ad mortem Lapidare. Vide T. Mareſchalli Obſervat. in Evang. Anglo-Sax. p. 546.

Unlead; Nomen Opprobrii. Quidſi ab un particulâ privativâ & lædan, legem ferre? Adeò ut vox unlead propriè ſit exlex. Goth. Unleds, Mendicus, Pauper.

Unſel; Nomen (item) opprobrioſum. Goth. Sel eſt bonus; Unſel, malus. *AS.* unꝛælig, Infœlix, Chaucero, Selineſs, Fœlicitas.

Wad; Oleaſtrenſe; Nigrica fabrilis Doct. Merret; Aliis, pnigitis. Black-lead. *AS.* pað, Sandyx.

To *warp*; Ovum parere. *ab AS.* apaꝛpan, Ejicere. V. Mould-warp.

A *Wath*; Vadum. *AS.* paþ. quod à paðan, Tranſire. Kiliano, wadden & wæden. V. Voſſii Etymol. in voce Vado, & Vadum.

To *weat*; Scire. *AS.* pætan. *Pſ.* l. 7. Chaucero, wate; & wete, ſcit. *It ſeems to differ from* Wote *only in Dialect.*

To *weell*; Eligere. Germanis, Welen. Belgis vet. wæle (& Danis hodiernis, Vaal) Electio. Vide Cl. F. Junii Gloſſ. Goth. in voce Walgan.

Wellaway; Heu! *AS.* palapa.

A *Whang*; Lorum. *AS.* ðpanȝ. V. Shoe-whang.

Whilk; Quis, Quid, Utrum. Chaucero, Whilk. *AS.* hpilc. Goth. Theleiks. Danis, huilk. Belgis, welk. Scotis, quilck.

A *Whûne*; Pauci. *AS.* hpæn & hwon, Aliquantum. At pyꝛcende hpon, Operarii pauci in Codd. Ruſh.

Ruſh. & Cott. Luc. x. 2. rurſus hpon ȝecoɲeno, Pauci electi: Matt. xxii. 14. Germanis, Wrinyr.

A *Whye.* Juvenca. Danis hodiernis & Scotis, Quie.

Wunſome. Comptus, Jucundus. AS. þinſum. Willeramo, wunne eſt gaudium. Kiliano, wonne. Et certè Noſtratibus, a wun to See, eſt, Viſu jucundum.

Yeable-Sea. Forte, Forſitan. Vox yeable manifeſtò orta eſt à Saxonico ȝeable, Potens. Et proinde yeable-Sea ſonat ad verbum, Poteſt ita ſe habere. Scotis, Able-Sea. *It may be ſo.*

A *Yeather.* Vimen. Ɛoboɲ-bɲýce in LL. Sax. Sepis fractio. *We in the South uſe this Word in Hedges.* Eathering *of Hedges, being binding the Tops of them with ſmall Sticks, as it were wooven on the Stakes.*

AN

Account of ſome Errors and Defects in our ENGLISH Alphabet, Orthography, and Manner of Spelling.

HAVING lately had Occaſion to conſider our *Engliſh* Alphabet, Orthography and Manner of Spelling, I obſerved therein many Errors and Omiſſions. Thoſe that concern the Alphabet, I find noted and rectified by the Right Reverend Father in God, and my honoured Friend *John*, late Lord Biſhop of *Cheſter*, in his Book, entitled, *An Eſſay toward an univerſal Character*, &c. p. 3. c. 10. Which, becauſe that Work is not in every Man's Hand, I ſhall, together with my own Obſervations and Animadverſions, upon our Orthography and Manner of Spelling, here exhibit to the Reader. I could wiſh they were corrected, as giving Offence to Strangers, and cauſing Trouble and Confuſion both to the Teachers and Learners to read; but I ſee little Reaſon to hope they ever will be; ſo great is the Force of general and inveterate Uſe and Practice.

I know what is pleaded in Defence of our preſent Orthography, *viz.* That in this Manner of Writing, the Etymologies and Derivations of Words appear, which if we ſhould write, according as we pronounce, would not ſo eaſily be diſcerned. To which I anſwer, That the Learned would eaſily obſerve

ſerve them notwithſtanding; and as for the Vulgar and Illiterate, it is all one to them; they can take no Notice of ſuch Things.

Firſt then as to our *Engliſh* Alphabet, I have obſerved it to be faulty. 1. In the Number. 2. In the Power and Valor of the Letters.

As to the Number of Letters it is peccant, both in the Defect, and in the Exceſs. That is to ſay, It wants ſome Letters that are neceſſary, and contains ſome that are ſuperfluous.

I. It wants ſome that are neceſſary, both Vowels and Conſonants.

Firſt, *Vowels*; and thoſe it wants three.

1. It wants a Letter to expreſs the Sound we give to *a*, in the Words *Hall*, *ſhall*, *Wall*, and the like; and to *o*, in the Words *God*, *Rod*, *Horn*, and innumerable the like; it being the ſame Sound with the former. This is ſuppoſed to be the Power or Sound which the antient *Greeks* gave to the Letter *Alpha*, or α; and, therefore, the Biſhop of *Cheſter* would have the Character ɑ uſed to ſignify this Vowel.

2. It wants a Letter to ſignify the Sound, we give to *oo*, or double *o*, as in *good*, *ſtood*, *look*, *looſe*, and in whatever other Words it is uſed. For that this is a ſimple Vowel is manifeſt, in that the entire Sound of it may be continued as long as you pleaſe, which is the only certain Note of Diſtinction, between a ſimple Vowel and a Diphthong. This the Biſhop of *Cheſter* expreſſes by the Character ω, which is uſed in *Greek* for ου Diphthong; becauſe commonly that Dipthong, as alſo the *French ou* is pronounced in the Sound of this ſimple Vowel.

3. It wants a Letter to denote the Sound we give to the Vowel *u* in *us*, *um*, *&c.* which is manifeſtly different from what we attribute to it in the Words *uſe*, *muſe*, *fume*, *&c.* This Vowel, as the Biſhop well obſerves, is wholly guttural, and comes

near to the Sound we make in groaning. As for the Letter *u* in *uſe*, *muſe*, *&c.* my Lord of *Cheſter* would have it to be a Diphthong, and the Vowel which terminates the Diphthong, or the ſubjunctive Vowel, to be *oo*, wherein I cannot agree with him; the ſubjunctive Vowel ſeeming to me rather to be the *French* or whilſting *u*, there ſeeming to me to be a manifeſt Difference between *Luke* and *Look*, *Luce* and *Looſe*; and that there is nothing of the Sound of the latter in the former.

Secondly, it wants Conſonants; and of thoſe four.

1. A Letter to expreſs the Sound we give to *V* Conſonant, which is nothing elſe but *B* aſpirated, or incraſſated, or *Bb*. For tho' we diſtinguiſh *v* Conſonant from *u* Vowel, and attribute to it the Power of *B* incraſſated; yet do we not make it a diſtinſt Letter as we ought to do. The Power of this Letter was firſt expreſſed, among the *Latins*, by the *Digamma Æolicum* (ſo ſtiled for its Fugure, not its Sound) which is now the Character for the Letter *F*; but had at firſt the Power of the Conſonant *V*, and was written in *Claudius*'s Time invertedly, as DIⅎAI, AMPLIAⅎIT. Biſhop *Cheſter*.

2. A Character to expreſs *D* aſpirated or incraſſated, or *Db*. For that this is a diſtinct Letter from *Th*, tho' we confound them, making *Th* ſerve for both, is manifeſt by theſe Examples.

Db.

The, this, there, then, that, thou, thine, thoſe, tho', *&c.*

Father, Mother, Brother, &c.

Smooth, ſeeth, wreath, bequeath.

Thank,

Th.

Thank, Theſis, thick, thin, thiſtle, thrive, thruſt.

Death, doth, both, broath, wrath, *&c.*

Of this Difference our *Saxon* Anceſtors were aware, and therefore made Proviſion for both in their Alphabet. *Dh* they repreſehted by ð, as in Faðer, Moðer, *&c.* *Th* by þ, as in þeif, þick, *&c.*

3. A Letter to denote *T* incraſſated, or the *Greek* Θ, which we expreſs by *Th.* That theſe three laſt mentioned are ſimple Letters, and therefore ought to be provided for in the Alphabet, by diſtinct Characters, appears in that the Sound of them (for they are ſonorous) may be continued. 2. By the Confeſſion of the Compoſers of our Alphabet; for they make *F* a ſimple Letter, and give it a ſeveral Character, which differs no more from *Ph*, than *V* doth from *Bh*, ð from *Dh*, or þ from *Th.* 3. By the Conſent of the Compoſers of other Alphabets. The *Greeks* and *Hebrews* making *Th* a ſimple Letter, and giving it a Character, and the *Saxons* both *Dh* and *Th.*

4. A Character to expreſs *Sh*, which is the ſame with the *Hebrew Schin*, and may be proved to be a ſimple Letter by the foregoing Reaſons.

II. Our *Engliſh* Alphabet contains ſome Letters that are ſuperfluous: Five in Number.

1. *C*, which, if we uſe in its proper Power (as we ought to do) differs not at all from *K*, and therefore, the one, or the other, muſt needs be ſuperflous.

2. *Q*, which is by general Conſent granted and agreed to be nothing elſe but *Cu.* And therefore many Writers, and among the reſt, no leſs a Critick than Mr. *Gataker*, omits the *u* after it, as being involved in it: wri-

ting, inſtead of *quis, quid, quam*, &c. *qis, qid, qam*. But the Biſhop of *Cheſter*, who more nicely, and curiouſly conſidered it, finds the Letter involved in *Q*, to be *oo*, not *u*, to whom I do fully aſſent.

3. *W*, which is nothing elſe but the Letter *oo* rapidly pronounced. This the *Greeks* were ſenſible of, for inſtead of the *Dutch* Word *Wandals*, they wrote Οὐάνδαλοι; and we noted before, that the *Greeks* pronounced their Diphthong ου as we do *oo*.

4. *X* is, confeſſedly, nothing but the Letters *CS*; and therefore, tho' it may be retained as a *Compendium* of Writing, yet is it by no Means to be accounted a diſtinct Letter, or allowed a Place in the Alphabet.

Y, Tho' it be by ſome eſteemed a Conſonant, when placed before a Vowel, yet is it not ſo, but only the *Greek Iota*, or our *ee* rapidly pronounced, as we ſaid before of *W*. When it is accounted a Vowel, as in *my*, *thy*, it differs not at all from what we call *i* long in *mine*, *thine*.

Now I come to ſhew that our Alphabet is faulty, as to the Powers or Valors attributed to ſome Letters.

1. To *C*, before *e* and *i*, we give the Power of *ſ*, before the reſt of the Vowels of *K*, which is a great Offence and Stumbling-block to Children, who are apt (as they have good Reaſon) to pronounce it alike before all Letters. So my own Children have, I remember, in the Word *accept*, for Example, pronounced the ſecond *c* as if it had been a *k*, as if the Word had been written *akkept*; and I was forced to grant them, that they were in the right, but only they muſt follow the received Pronunciation.

2. To *g*, before *e* and *i*, we give the ſame Power as we do to *J* Conſonant, that is *Dzy*, as I ſhall ſhew afterward, as in *Geuder*, *Ginger*, *Gibbet*, and, which is worſe, that not conſtantly neither; for in *geld*,

geld, gild, gird, &c. we pronounce it as we do before the reſt of the Vowels, which doth, and muſt needs breed Trouble and Confuſion to Children.

3. To that we call *J* Conſonant, we attribute a ſtrange Power, which no Child can imagine to belong to it; which the Biſhop of *Cheſter* hath rightly determined to be *Dzy*. That *D* is an Ingredient into it Children do eaſily diſcern; for bid a young Child, that begins to ſpeak, ſay *John*, it will ſay *Don*.

4. To the Vowel *I* we give two Powers, where it is pronounced ſhort, that of *Iota*, or *ee*; as in *thin, thick, ſill*, and innumerable others: But elſewhere of a Diphthong, as in *thine, mine*, and in the laſt Syllable of all other Words, to which *e* is added after the Conſonant. It is the received Opinion, that *e* is there a Note of Production, ſignifying that the Letter *i* is to be pronounced long; but I ſay, it ſignifies that the Character *i* is there to be pronounced as a Diphthong. That it is a Diphthong is clear, becauſe, in pronouncing of it, you cannot continue the entire Sound, but muſt needs terminate in *Iota*, or *ee*. What is the Prepoſitive Letter in this Diphthong is doubtful; one, that did not curiouſly obſerve it, would think it to be *e*, but the Biſhop of *Cheſter* will have it to be *u*, as pronounced in *us*. Children take Notice of this Difference between *i*, when pronunced as a Diphthong, and when as *Iota*. One of my Children, in all Words wherein it is to be pronounced as a Diphthong, pronounced it as a ſimple *Iota*, or *ee*. As for *mine, thine, like, bile*, it pronounced *meen, theen, leek, beel*, and ſo in all others of that Nature; the Child, it ſhould ſeem, finding it more facil to pronounce the ſingle Vowel, not being able to frame its Mouth to pronounce the Diphthong.

5. To the Vovel *A* we give two Powers. 1. That of the *Greek Alpha* in *Hall, Wall*, &c. as we noted

before. 2. That of the *Latin A* in *Hat*, *that*, *man*, *bran*, &c.

6. To the Vowel *O* we give three Powers: 1, That of the *Greek Alpha* in *God*, *rod*, *hot*, &c. 2. That of the Lett r *oo* in *Hood*, *ſtood*, *Book*, &c. 3. The Power uſually attributed to it in other Languages, as in *Hole*, *Home*, *Stone*, &c.

7. To the Vowel *U* we alſo give two Powers, as appears in *us* and *uſe*. Whereof the firſt is a ſimple Letter, but the ſecond a Diphthong, as was noted before.

8. To *Ch* we give a ſtrange Power, or Sound, which the Biſhop of *Cheſter* rightly determines to be *Tſh*. This young Children perceive: For bid them pronounce *Church*, ſome ſhall pronounce it *Turſh* and ſome *ſhurſh*, the former obſerved the Letter *T* in it, and the latter the Letter *Sh*. Whence it appears, that the true Writing of it is *Tſhurtſh*.

9. In all Words where *w* is put before *h*, as in what, which, when, *&c.* it is evident by the Pronunication, that the *h* ought to be put before the *w*; and the Words written *Hwen*, or *hooen*, *hooitſh*, *hooat*, &c. So our *Saxon* Anceſtors were wont to place it. Which Manner of Writing I cannot but wonder how it came to be changed for the worſe.

If all theſe Faults were amended, *viz.* The ſuperfluous Letters cut off, the wanting ſupplied, and to every Letter his proper Power attributed, Spelling would be much more regular, uniform and eaſy.

I come now to make ſome further Animadverſions upon our Orthography and Manner of Spelling.

The Grammarians have a Rule, that in Spelling and dividing Words, by Syllables, where-ever there is a Conſonant or two before a Vowel, the Syllable muſt be begin with the Conſonant. Againſt this Rule I would put in two Exceptions.

1. In

1. In compound Words, I would have the Preposition in Spelling, and dividing the Syllables, to be separated from the radical Word. As for Example, I would have spelled *Ab-uſe*, not *A-buſe*; *Ab-rogate*, not *A-brogate*; *Diſ-turb*, not *Di-ſturb*; *Diſ-truſt*, not *Di-ſtruſt*, and the like.

2. In Words formed from Verbs for Tenſes, Perſons, or Particles, by a ſyllabical Adjection, I think it proper, that the Syllable that is added, ſhould, in ſpelling, and dividing the Word, be ſeparated from the radical Verb. For Example, I would have it ſpelled *lov-ed*, not *lo-ved*; *hat-ed*, not *ha-ted*, *&c.* This I think moſt rational and convenient. 1. To diſtinguiſh theſe Adjections from the radical Verb. 2. Becauſe we ſeparate them thus in Pronunication, as appears moſt evidently in Words that end in Liquids, and, therefore, in ſuch we double the Liquid rather than ſo divide the Word. As for Example, rather than ſpell and divide the Word *ſwimmeth* thus *ſwi-meth*, in our Orthography, we double the *m*, writing *ſwimmeth*; the like might be ſaid of *trimmeth*, *drummeth*, in which laſt there is no more Reaſon the *m* ſhould be doubled than in the Word *cometh*. This, I confeſs, ſeems not ſo convenient in Words that end in a Mute and Liquid, ſuch as are *handle*, *tremble*, *ſpittle*; yet may the Analogy be well enough obſerved even in them.

3. I diſapprove the adding the Letter *e* to the Ends of Words, to ſignify the Production of the laſt Syllable, as to *mate* to diſtinguiſh it from *mat*, *ſmoke* from *ſmock*, *mine* from *min*, *ſhine* from *ſhin*, &c. This is a great Offence to Strangers and Children, who, in ſuch Words, are apt (as they have good Reaſon) to make two Syllables of one, and to ſpell and pronounce *ma-te*, *ſmo ke*, *thi-ne*, *people*. The Production of a Syllable ought to be ſignified by a Mark over the Vowel to be produced thus. ā, ē, *&c.* But where *e* is added to a Syllable, compounded,

pounded with *i*, it ſignifies not, as is vulgarly thought, that *i* is to be produced, but that it ſtands for a Diphthong, as we have before noted the ſame is to be ſpoken againſt the adding of *a* to ſignify the producing of a Vowel, as in *great*, *head*, *ſtreak*, *broad*, *beat*; which, as we ſaid juſt now, ought to be ſignified by a Stroke over the Vowel, to be produced, thus, brōd, grēt, bēd, bēt, &c.

In Adjectives that end in a Mute and a Liquid, *v. g. ble*, *tle*, &c. I think it were convenient that the *e* were left out, which troubles Children and Strangers in ſpelling and reading our Language, they, in ſuch Words, making two Syllables of one, for Example, reading inſtead of *probeble*, *pro-babl*; pronouncing *ble* as we do in *ble-miſh*. I ſay, two Syllables of one, for *probable* I make conſiſt but of two Syllables thus, *pro-babl*, *brittl* but of one, and *con-tem-ptibl* but of three. A Mute and a Liquid joined together without a Vowel having an imperfect Sound. So we ſee they who write Words of the *Mexican* Language ending in *tl*, of which they, having many, put no *e* after the *l*, as *Mecaxochitl*, *Achiotl*, &c.

5. Nouns that end in *tion* are a great Stumbling-block to Children, who (as they ought) give the ſame Power to *t* in theſe, as they do in other Words, that is, its proper Power, as in *tide*; and therefore all theſe Words ought to be written with *ſi*, as they are pronounced, and as Schoolmaſters are forced to teach their Scholars to pronounce *ti* in them.

6. We write gracious, righteous, grievous, and a Multitude of like Words, with the Diphthong *ou*, but pronounce them as if they were written with a ſingle *u*, *gracius*, *rightus*, *grievus*. We never pronounce *ous* in theſe Words as we do in *houſe*, *mouſe*, &c. The like may be ſaid of *our* in *Honour*, *Oratour*, *Auditour*, *Creditour*, &c.

7. In

7. In the Words *neck*, *ſick*, *ſack*, *lock*, *muck*, and all which we write with *ck*, either the *c*, or the *k*, is altogether ſuperfluous; for in pronouncing I challenge any Man to ſhew me a Difference between *neck* and *nec*, *ſick* and *ſic*, &c.

8. The Spelling of *blood*, *flood*, &c. is erroneous; they ought to be written *blud*, *flud*, &c. for we never pronounce theſe Words as we do *mood*, neither as we do *proud*.

I might alſo find fault with ſpelling of *friend*, *fiend*, *believe*, *grieve*, and others of the like Nature, which, I think, were better written with a ſingle *i* ſhort or long.

I might alſo note many falſe Spellings in particular Words, as *tongue* for *tung*, *ſhe* for *ſhee*, *ſcituate* for *ſituate*, which is but lately come up, and hath no Appearance of Reaſon, the *Latin* Word being *ſitus*, without any *c*. *Scent* for *Sent*, ſignifying a Smell or Savour, which Writing is alſo but lately introduced, and hath no more Ground than the former, the *Latin* Word from whence it comes being *ſentio*.

Laſtly, I would have *gh* quite caſhiered, we not knowing what Sound our Anceſtors gave it. Sometimes we pronounce it as a double *F*, as in *laugh*, *trough*, *cough*, and therefore in ſuch Words *F* ought to be ſubſtituted inſtead of it: In others only as an *h*, or ſimple Aſpiration, as in *through*, which therefore may be written *throuh*. In others, as *right*, *might*, *bright*, *light*, (as we now pronounce them) it is altogether ſuperfluous, and may be omitted, for who, in pronouncing doth, or in hearing pronounced can, diſtinguiſh between *right*, and a *rite* for a Cuſtom or Ceremony; and *might*, and a *mite* in a Cheeſe; ſo in *plough*, for which, therefore, *plow* is now accepted.

POST-

POSTSCRIPT.

I Have this Day ſent you, by the Carrier, my *Collection of Local Words*, augmented almoſt by the one half; wherein I have inſerted, out of the Catalogue you where pleaſed to ſend me, 1. All ſuch as I took not to be of general Uſe: For I intend not this Book to be a general *Engliſh* Gloſſary; (of which ſort there are many already extant) but only, as the Title imports, a Catalogue of ſuch as are proper to ſome Countries, and not univerſally known or uſed.

2. I have omitted alſo ſuch as are Names of ſome Utenſils or Inſtruments, or Terms belonging to particular Trades and Arts.

And 3. Words newly coined about *London*, which will ſoon be diffuſed all *England* over.

Of the firſt Sort are Bonny, Sedge; whereof you may remember, they have faggots at *Cambridge*, uſing it for the kindling of Coal-fires. Muck, Marry, Cricket, Soſs, Bang. A Toper and toping, Buck and Bucking, a Wag, Blend, Blink, Brickle, which I take to come from Break, ſignifying any thing apt to break. Sod is alſo uſed for Turf in moſt Places where I have been; ſo is Wood a known Word for Mad, and the uſual metrical Tranſlation of the Pſalms.

Some Obſervations made and commuicated by Mr. Francis Brokeſby, *concerning the Dialect, and various Pronunciation of Words in the Eaſt-Riding of* Yorkſhire.

1. MANY Words are varied by changing *o* into *a*; tho' Iqueſtion whether our *Yorkſhire* Pronunciation be not the moſt ancient. So for *both* we pronounce *bath*; for *bone, bane*; for *work, wark*; hence *Newark, Southwark*, &c. for *more, mare*; as mickle mare, much more; for *bone, bane*, hence all the Towns ending in *ham*, as *Wickham, Fulham, Stretham*, &c. *hamely* for *homely*; for *worſe, warſe* and *war*; for *ſtone, ſtane*; *unde Stanton*; q. *Stony Town, Stanford, Stanemore*, &c. So for Wo is me, *Wa's me* ὀιμοι. So *Barns*, Children, is Borns, derived from Bear; exactly anſwering to the Latin *nati*. For *Knapweed, Knopweed*, becauſe of the Knops at the Top.

2. In many Words we leave out the Aſpirate, both at the Beginning, and at the latter End. So for *Chaffe* they ſay *Caffe*, for *Churn, Kern*; and thence *Kern*-milk is Butter-milk; for *Cheſt, Kiſt*; near the Latin *Ciſta*; for *Lath, Lat*; for *Bench, Binch*; for *Pitch, Pick*; for *Thatch, Thack*; *Thatcher, Theaker*, for *Church, Kykr*; near Κυριακόν.

3. In many Words we change *ol* and *oul* into *au*; as for *cold* they ſay *caud*; for *old, aud*; thence *Audley*, as much as to ſay *Old Town*; for *Elder, Auder*, or, as we write *Alder*; thence *Alderman*, a Senator; for *Wolds*, or *Woulds, Wauds*; thus the Ridge of Hills in the Eaſt, and Part of the North Riding of *Yorkſhire*, [our *Apennine*] is called; and ſometimes the Country adjoining is called the *Wauds*. But that which lies under the Hills, eſpecially down by *Humber* and *Ouſe* ſide, towards *Howden*, is called by the Country People the *Lowths*; *i. e.* the Low Country,

in

in Contra-diſtinction to the *Wauds*. Tho' ſome call all the Eaſt Riding beſides *Holderneſs*, and in Diſtinction from it the *Woulds*.

4. In ſome Words, for *oo*, we pronounce *eu*, as *ceul*, *feul*, *eneuf*, for *cool*, *fool*, *enough*. In ſome Words, inſtead of *oo*, or *o*, or *oa*, we pronounce *ee*, as *Deer* for *Door*, ſteck the *Deer*; *Fleer* for *Floor*; *abreed* for *abroad*; *ge* for *go*; *ſe* for *ſo*; *ſe* throng, *i. e.* ſo full of Buſineſs; *ne* for *no*; for *Poiſon* they pronounce *Peuſon*.

Note, In ſome Part of the Weſt Riding they pronounce *oi* for *o*; *boil* for *hole*; *coil* for *cole*; *hoiſe* and *ſhoin* for *hoſe* and *ſhoes*.

5. They ordinarily omit *s* at the End of a Word, when uſed for his; as inſtead of *Jackſon's* Wife, they ſay *Jackſon* Wife; inſtead of *Brother's Coat*, *Brother Coat*.

6. They place *y* before ſome Words beginning with Vowels, *yane*, *yance*; as in ſome other Parts of *England*, *yarely* for *early*; *Yowes* for *Ewes*.

7. To the Ends of ſome Words they add *en*; as in *Maſlingen*, *Docken*, *Bracken*. Elſewhere in *England*, the Termination *en* is a Note of the Plural Number, as in *Houſen* for *Hoſes*; *Hoſen* for *Hoſes*; *Shooen*, or *Shoon*, for *Shoes*; *Peaſon* for *Peaſe*; *Children* for *Childs*, &c.

In the ſame Country, for *Straw*, they uſe *Strea*, and for *Claws*, *Cleas*.

AN

AN

Account of preparing ſome of our Engliſh METALS and MINERALS.

The Smelting and Refining of Silver, at the Silver Mills in Cardiganſhire.

THE Oar beaten into ſmall Pieces, is brought from the Mine to the Smelting-houſe, and there melted with black and white Coal; *i. e.* with Charcoal, and Wood ſlit into ſmall Pieces, and dried in a Kiln for that Purpoſe. The Reaſon why they mix black and white Coal is, becauſe the Black alone makes too vehement a Fire, and the White too gentle; but mixt together, they make a juſt Temper of Heat. After the Fire is made, the Mine is caſt on the Coals; and ſo interchangeably Mine and Coals. The Mine, when melted, runs down into the *Sump*, *i. e.* a round Pit of Stone, covered over with Clay within: Thence it is laded out, and caſt into long ſquare Bars, with ſmaller Ends, fit to lift and carry them by.

Theſe Bars they bring to the Refining Furnace, which is covered with a thick Cap of Stone, bound about with Iron, and moveable, that ſo they may lift it up, and make the Teſt at the Bottom anew, which

which they do every Refining.) In the Middle of the Cap there is a Hole, in which the Bar of Metal hangs in Iron Slings above the Furnace, that ſo it may be let down by Degrees as it melts off. Beſides this, they have another Hole in the Side of the Furnance, parallel to the Horizon, and bottomed with Iron. At this Hole they thruſt in another Bar. The Teſt of an Oval Figure, and occupies all the Bottom of the Furnace. The Fire is put in by the Side of the Bellows. When the Furnace is come to a true Temper of Heat, the Lead converted into *Litharge* is caſt off by the blowing of the Bellows, the Silver ſubſiding into the Bottom of the Teſt. The Blaſt blows the Lead, converted into *Litharge*, off the Silver, after the Manner that Cream is blown off Milk.

As ſoon as the Glut of *Litharge (for ſo they call it)* is caſt off, the Silver in the Bottom of the Cuple grows cold; and the ſame Degree of Heat will not keep it melted as before. The Cake of Silver, after it grows cold, ſprings or riſes up into Branches.

The Teſt is made of Marrow-bones burnt to ſmall Pieces, afterward ſtamped to Powder, and, with Water, tempered into a Paſte. The Teſt is about a Foot thick, laid in Iron. After the Cake of Silver is taken out, that Part of the Teſt which is diſcoloured, they mingle with the Oar to be melted; the reſt they ſtamp, and uſe again for Teſt.

The *Litharge* is brought to a reducing Furnace, and there, with Charcoal only, melted into Lead. The *Litharge* is caſt upon the Charcoal in the Bing of the Furnace, and as the Charcoal burns away, and the *Litharge* melts, more Charcoal thrown on, and *Litharge* put upon it, as at firſt *Smelting*.

Another Furnace they have, which they call an *Almond Furnace*, in which they melt the Slags, or Refuſe of the *Litharge* (not ſtamped) with Charcoal only.

The

The Slags, or Cinders, of the firſt Smelting they beat ſmall with great Stamps lifted up by a Wheel moved with Water, and falling by their own Weight. Firſt they are ſtamped with dry Stamps, then ſifted with an Iron Sieve in Water. That which lies at the Bottom of the Sieve is returned to the ſmelting Furnace without more ado. That which ſwims over the Sieve is beaten with wet Stamp.

That which paſſeth thro' the Sieve, as alſo that which, after it hath been beaten with the wet Stamps, paſſes thro' a fine Grate or Strainer of Iron, goeth to the *Buddle*, which is a Veſſel made like to a ſhallow Tumbrel, ſtanding a little ſhelving.

Thereon the Matter is laid, and Water running conſtantly over it, moved to and fro with an Iron Rake or Hoe, and ſo the Water carries away the Earth and Droſs, the Metal remaining behind. That which is thus *buddled*, they *lue* with a thick Hair Sieve, cloſe wrought, in a Tub of Water, rolling the Sieve about, and inclining it this Way and that Way with their Hands. The Light which ſwims over the Sieve is returned again to the *Buddle*. That which ſubſides is fit for the Smelting Furnace.

They have beſides, an *Aſſay Furnace*, wherewith they try the Value of the Metal, *i. e.* what Proportion the Lead bears to the Silver, cutting a Piece off every Bar, and melting it in a ſmall Cupel. Firſt they weigh the Piece cut off, then, after the Lead is ſeparated, the Silver. A Tun of Metal will yield 10, ſometimes 15, and, if it be rich, 20*l.* weight of Silver. All Lead Oar, digged in *England*, hath a Proportion of Silver mixed with it, but ſome ſo little, that it will not quit Coſt to refine it.

At the firſt Smelting they mingle ſeveral Sorts of Oar, ſome richer, ſome poorer, elſe they will not melt ſo kindly.

The Silver made here is exceeding fine and good.

Theſe ſix Mountains in *Cardiganſhire*, not far diſtant from each other, afford Silver Oar, *Talabont*, *Geginnon*, *Comſomlack*, *Gedarren*, *Bromefloid* and *Cummer*.

At our being there they digged only at *Talabont*.

They ſink a Perpendicular ſquare Hole, or Shaft; the Sides whereof they ſtrengthen round from Top to Bottom with Wood, that the Earth fall not in.

The tranſverſe Pieces of Wood, they call *Stemples*, and upon theſe, catching hold with their Hands and Feet, they deſcend without uſing any Rope. They dig the Oar thus; One holds a little Picque, or Punch of Iron, having a long Handle of Wood, which they call a *Gad*; another with a great Iron Hammer, or Sledge, drives it into the Vein.

The Vein of Metal runs Eaſt and Weſt, it riſeth North, and ſlopes, or dips, to the South. There is a white *Fluor* about the Vein, which they call *Spar*, and a black which they call *Blinds*. This laſt covers the Vein of Oar, and when that appears, they are ſure to find Oar.

They ſell the Oar for 3*l.* or 4*l.* the Tun, more or leſs, as it is in Goodneſs, or as it is more rare or plentiful.

This Information and Account we had from Major Hill, 1662. *Who was then Maſter of the Silver Mills.*

The Hiſtory of theſe Silver-Works may be ſeen in Dr. *Fuller*'s Worthies of *Wales*, General, *p.* 3.

The Smelting of Lead is the ſame with the Smelting of Silver Oar, and therefore no need that any thing be ſaid of it.

The Preparing and Smelting, or Blowing of Tin in CORNWALL.

THE Tinners find the Mine by the *Shoad* (or, as they call it, *Squad*) which is looſe Stones of Tin mixed with the Earth, of which they give you this Account.

The *Load* or Vein of Tin, before the Flood, came up to the Superficies of the Earth. The Flood waſhing the upper Part of it as of the whole Earth, brake it off from the *Load*, and confounded, or mixed it with the Earth to ſuch a Depth. They obſerve that the deeper the *Shoad* lies, the nearer is the main *Load*, and the ſhallower, the further off. Sometimes it comes up to the exterior Superficies of the Earth. The main *Load* begins at the Eaſt, and runs Weſtward, ſhelving ſtill deeper and deeper; and ſometimes deſcending almoſt perpendicularly. Beſides the main *Load*, they have little Branches that run from it North and South, and to other Points which they call *Country*. The Vein, or *Load*, is ſometimes leſs, ſometimes greater, ſometimes not a Foot thick, ſometimes three Feet or more. When they have digged a good Way, they ſink an Air-ſhaft, elſe they cannot breathe nor keep their Candles light. The *Shoad* commonly deſcends a Hill-ſide. There is a kind of *Fluor*, which they call *Spar*, next the Vein, and which ſometimes encompaſſeth it. In this are often found the *Corniſh* Diamonds. Above the *Spar* lies another kind of Subſtance like a white, ſoft Stone, which they call *Kellan*. They get out the Mine with a Pick-ax, but, when it is hard, they uſe a *Gad* [a Tool like a Smith's Punch] which they drive in with one End of their Pick-ax, made like a Hammer. When they have gotten out of the Mine, they break it with a Hammer into ſmall Pieces the biggeſt not exceeding Half a Pound, or a Pound,

and then bring it to the Stamps. [The Stamps are only two at one Place, lifted up by a Wheel moved with Water as the Silver Mills.] There it is put into a ſquare, open Box, into which a Spout of Water continually runs, and therein the Stamps beat it to Powder. One Side of the Box mentioned is made of an Iron-plate perforated with ſmall Holes like a Grate, by which the Water runs out, and carries away with it the Mine that is pounded ſmall enough to paſs the Holes, Droſs and all together, in a long Gutter or Trough made of Wood. The Droſs and Earth (as being lighter) is carried all along the Trough to a Pit, or Veſſel, into which the Trough delivers it, called a *Loob:* The Tin, as being heavier, ſubſides and ſtays behind in the Trough: And, beſides, at a good Diſtance from the Stamps, they put a Turf in the Trough to ſtop the Tin that it runs no further.

The Tin remaining in the Trough, they take out and carry to the *Buddle*, [a Veſſel deſcribed in the Silver-Work] where the Sand and Earth is waſhed from it by the Water running over it, the Tinners ſtirring and working it, both with a Shovel, and with their Feet. In the *Buddle* the rough Tin (as they call it) falls behind; the head Tin lies uppermoſt or foremoſt. The head Tin paſſes to the *Wreck*, where they work it with a Wooden Rake in Veſſels, almoſt like the *buddling* Veſſels, Water running alſo over it. In the *Wreck* the head Tin lies again foremoſt, and that is finiſhed and fit for the blowing Houſe, and is called *Black Tin*, being of a black Colour, and as fine as Sand. The rough Tin lies next, that, as alſo that in the *Buddle*, they ſift to ſeparate the Coarſe, and Droſs, and Stones from it, which is returned to the Stamps to be new beaten. The fine is *lued* in a fine Sierce, moved and waved to and fro in the Water, as is deſcribed in the Silver-Work; the Oar ſubſiding to the Bottom, the Sand, Earth, and other Droſs,

Droſs, flows over the Rim of the Sierce with the Water: That which remains in the Sierce, they ſift through a fine Sieve, and what paſſes through they call *Black Tin*. In like Manner they order the waſte Tin that falls hindmoſt in the *Buddle* and *Wreck*, which they call the *Tail*, as alſo that which falls into the *Loob*, Pit, or Sump, *viz.* waſhing and ſifting of it, which they call *Stripping* of it, returning the rough and coarſe to the Stamps, and the finer to the *Wreck*.

With the rough Tin that is returned to the Stamps, they mingle new Oar, elſe it will not work, but fur up the Stamps. The Tin in the *Loob* they let lie a while, and the longer the better, for, ſay they, it grows and increaſes by lying.

The *Black Tin* is ſmelted, at the Blowing Houſe, with Charcoal only, firſt throwing on Charcoal, then upon that black Tin, and ſo interchangeably into a very deep Bing (which they call the Houſe) broader at the Top, and narrower at the Bottom. They make the Fire very vehement, blowing the Coals continually with a Pair of great Bellows moved by Water, as in the Smelting of other Metals. The Melting Tin, together with the Droſs, or Slag, runs out at a Hole, at the Bottom of the Bing, into a large Trough made of Stone. The Cinder, or Slag, ſwims on the Top of it like Scum, and hardens preſently.

This they take off with a Shovel and lay it by.

When they have got a ſufficient Heap of it, they ſell it to be ſtamped, buddled, and lued. They get a good Quantity of Tin out of it. Formerly it was thrown away to mend the Highways, as nothing worth. When they have a ſufficient Quantity of the melted Metal, they caſt it into oblong, ſquare Pieces in a Mould made of Moore-ſtone. The leſſer Pieces they call *Slabs*, the greater *Blocks*. Two Pound of black Tin ordinarily yields a Pound of white, or more.

The Tin, after it is melted, is coined, *i. e.* marked, by the King's Officer, with the Lion Rampant. The Kin's Cuſtom is four Shillings on every hundred Weight. Other Particulars, concerning the Tin-Works, I omit, becauſe they may be ſeen in *Careway*'s Survey of *Cornwall*. But the Manner of preparing the Tin for blowing or ſmelting, is now much different from what it was in his Time.

Tin Oar is ſo different in Colour and Appearance from Tin, that one would wonder that one ſhould come out of the other; and ſomewhat ſtrange it is, that Tin being ſo like to Lead, Tin Oar ſhould be ſo unlike to Lead Oar, being very like to the Lead that is melted out of it.

The Manner of the Iron Work at the Furnace.

THE Iron-Mine lies ſometimes deeper, ſometimes ſhallower in the Earth, from four to forty and upward.

There are ſeveral Sorts of Mine, ſome hard, ſome gentle, ſome rich, ſome coarſer. The Iron Maſters always mix different Sorts of Mine together, otherwiſe they will not melt to Advantage.

When the Mine is brought in, they take Small-coal, and lay a Row of it, and upon that a Row of Mine, and ſo alternately, S.S.S. one above another, and ſetting the Coals on fire, therewith burn the Mine.

The Uſe of this Burning is to mollify it, that ſo it may be broke in ſmall Pieces; otherwiſe, if it ſhould be put into the Furnace, as it comes out of the Earth, it would not melt but come away whole.

Care

Care alſo muſt be taken that it be not too much burned, for then it will loop, *i. e.* melt and run together in a Maſs. After it is burnt, they beat it into ſmall Pieces with an Iron Sledge, and then put it into the Furnace (which is before charged with Coals) caſting it upon the Top of the Coals, where it melts, and falls into the Hearth, in the Space of about twelve Hours, more or leſs, and then it runs into a Sow.

The Hearth, or Bottom, of the Furnace is made of a Sand-Stone, and the Sides round, to the Height of a Yard, or thereabout; the reſt of the Furnace is lined up to the Top with Brick.

When they begin upon a new Furnace, they put Fire for a Day or two before they begin to blow.

Then they blow gently, and encreaſe by Degrees, 'till they come to the Height, in ten Weeks or more.

Every ſix Days they call a *Founday*, in which Space they make eight Tun of Iron, if you divide the whole Sum of Iron made by the *Foundays:* For at firſt they make leſs in a *Founday*, at laſt more.

The Hearth, by the Force of the Fire, continually blown, grows wider and wider, ſo that at firſt it contains ſo much as will make a Sow of ſix or ſeven hundred Pound weight, at laſt it will contain ſo much as will make a Sow of two thouſand Pound. The leſſer Pieces, of one thouſand Pound, or under, they call Pigs.

Of twenty four Loads of Coals they expect eight Tun of Sows: To every Load of Coals, which conſiſts of eleven Quarters, they put a Load of of Mine, which contains eighteen Buſhels.

A Hearth ordinarily, if made of good Stone, will laſt forty *Foundays*; that is, forty Weeks, during which Time, the Fire is never let go out. They never blow twice upon one Hearth, though they go upon it not above five or ſix *Foundays*.

The Cinder, like Scum, ſwims upon the melted Metal in the Hearth, and is let out once or twice before a Sow is caſt.

The Manner of Working the Iron at the Forge or Hammer.

IN every Forge, or Hammer, there are two Fires, at leaſt; the one they call the *Finery*, the other the *Chafery*.

At the *Finery*, by the working of the Hammer, they bring it into *Blooms* and *Anconies*, thus:

The Sow, at firſt, they roll into the Fire, and melt off a Piece of about Three-fourths of a hundred Weight, which, ſo ſoon as it is broken off, is called a *Loop*.

This *Loop* they take out with their ſhingling Tongs and beat it with Iron Sledges, upon an Iron Plate near the Fire, that ſo it may not fall in Pieces, but be in a Capacity to be carried under the Hammer. Under which they, then removing it, and drawing a little Water, beat it with the Hammer very gently, which forces Cinder and Droſs out of the Matter; afterwards, by degrees, drawing more Water, they beat it thicker and ſtronger 'till they bring it to a *Bloom*, which is a four-ſquare Maſs of about two Feet long. This Operation they call *Shingling the Loop*.

This done, they immediately return it to the *Finery* again, and after two or three Heats and Working, they bring it to an *Ancony*, the Figure whereof is in the Middle; a Bar about three Feet long, of that Shape, they intend the whole Bar to be made of it; at both Ends a ſquare Piece left rough to be wrought at the *Chafery*.

Note,

Note, At the *Finery* three Load of the biggeſt Coals go to make one Tun of Iron.

At the *Chafery* they only draw out the two Ends ſuitable to what was drawn out at the *Finery*, in the Middle, and ſo finiſh the Bar.

Note, 1. One Load of the ſmaller Coals will draw out one Tun of Iron at the *Chafery*.

2. They expect that one Man and a Boy, at the *Finery*, ſhould make two Tuns of Iron in a Week: Two Men at the *Chafery* ſhould take up, *i. e.* make or work five or ſix Tun in a Week.

3. If into the Hearth where they work the Iron Sows (whether the *Chafery* or the *Finery*) you caſt upon the Iron a Piece of Braſs, it will hinder the Metal from working, cauſing it to ſpatter about, ſo that it cannot be brought into a ſolid Piece.

This Account of the whole Proceſs of the Iron Work I had from one of the chief Iron Maſters in *Suſſex*, my honoured Friend *Walter Burrel*, of *Cuckfield*, Eſq; deceaſed. And now, that I have had Occaſion to mention this worthy Gentleman, give me Leave, by the by, to inſert a few *Obſervations referring to Huſbandry*, communicated by him in occaſional Diſcourſe on thoſe Subjects.

Obſervations referring to Huſbandry.

1. IN removing and tranſplanting young Oaks, you muſt be ſure not to cut off or wound that Part of the Root which deſcends downright (which, in ſome Countries, they call the *Tap-Root*) but dig it up to the Bottom, and prepare your Hole deep enough to ſet it; elſe, if you perſuade it to live, you hinder the Growth of it Half in Half.

2. Corn,

2. Corn, or any other Grain, the longer it continues in the Ground, or the earlier it is ſown, *cæteris paribus*, the better laden it is, and the Berry more plump, full, and weighty, and of ſtronger Nouriſhment; as for Example, Winter Oats better than Summer Oats; Beans ſet in *February*, than thoſe ſet in *March*, &c.

3. The moſt effectual Way to prevent ſmutting, or burning of any Corn, is to lime it before you ſow it, as is found, by daily Experience, in *Suſſex*; where, ſince this Practice of liming, they have no burnt Corn, whereas before they had abundance. They lime it thus, firſt they wet the Corn a little to make it ſtick, and then ſift or ſprinkle powdered Lime upon it.

4. He uſes to plow with his Oxen End-ways, or all in one File, and not to yoke them by Pairs, whereby he finds a double Advantage. 1. He, by this Means, loſeth no Part of the Strength of any Ox, whereas, beaſt-wiſe, it is very hard ſo evenly to match them, as that a great Part of the Strength of ſome of them be not rendered unleſs. 2. In this Way a Wet and Clay Ground is not ſo much poached by the Feet of the Oxen.

5. He hath practiſed to burn the Ends of all the Poſts, which he ſets into the Ground, to a Coal on the Outſide, whereby they continue a long time without rotting, which otherwiſe would ſuddenly decay.

This Obſervation I alſo find mentioned in an Extract of a Letter, written by *David Von-der-beck*, a *German* Philoſopher and Phyſician at *Minden*, to Dr. *Langelot*, &c. Regiſtered in the *Philoſophical Tranſactions*, Numb. XCII. Pag. 5185. In theſe Words, Hence alſo they ſlightly burn the Ends of Timber, to be ſet in the Ground, that ſo by the Fuſion made by Fire, the volatile Salts, which, by the Acceſſion of the Moiſture of the Earth, would eaſily

eaſily be conſumed, to the Corruption of the Timber, may catch and fix one another.

6. He firſt introduced the Uſe of Fern for burning of Lime, which ſerves that Purpoſe as well as Wood (the Flame thereof being very vehement) and is far cheaper.

7. Bucks, if gelded when they have caſt their Head, their Horns never grow again; if when their Horns are grown, they never caſt them; in brief, their Horns never grow after they are gelded.

This Obſervation, expreſſed in almoſt the ſame Words, I find in the Summary of a Book of *Franceſco Rodi*, the *Italian*, called, *Eſperienze intorno à diverſe coſe naturali*, &c. Delivered in the *Philoſophical Tranſactions*, Numb. XCII. p. 6005.

8. Rooks, if they infeſt your Corn, are more terrified if, in their Sight, you take a Rook, and, plucking it Limb from Limb, caſt the ſeveral Limbs about your Field, than if you hang up half a Dozen dead Rooks in it.

9. Rooks, when they make their Neſts, one of the Pair always ſits by to watch it, while the other goes to fetch Materials to build it. If both go, and leave it unfiniſhed, their Fellow Rooks, before they return again, will have carried away, toward their ſeveral Neſts, all the Sticks and Materials they had got together. Hence, perhaps, the Word *Rooking* for cheating and abuſing.

The Manner of the Wire Work at Tintern *in* Monmouthſhire.

THEY take little ſquare Bars, made like Bars of Steel, which they call *Oſborn Iron*, wrought on purpoſe for this Manufacture, and ſtrain, *i. e.* draw them at a Furnace with a Hammer moved by Water (like thoſe at the Iron Forges, but leſſer) into ſquare Rods of about the Bigneſs of one's little Finger, or leſs, and bow them round. When that is done, they put them into a Furnace, and neal them with a pretty ſtrong Fire for about twelve Hours: After they are nealed, they lay them in Water for a Month or two (the longer the better) then the Rippers take them and draw them into Wire thro' two or three Holes.

Then they neal them again for ſix Hours, or more, and water them the ſecond Time about a Week; then they are carried to the Rippers, who draw them to a two-bond Wire, as big as a great Pack-thread.

Then again they are nealed the third Time, and watered about a Week, as before, and delivered to the ſmall Wire Drawers, whom they call *Overhouſe-men*; I ſuppoſe only becauſe they work in an upper Room.

In the Mill, where the Rippers work, the Wheel moves ſeveral Engines, like little Barrels, which they alſo call *Barrels*, hooped with Iron. The Barrel hath two Hooks on the Upper-ſide, upon each whereof hang two Links, ſtanding a-croſs, and faſtened to the two Ends of the Tongs, which catch hold of the Wire, and draw it through the Hole. The Axis on which the Barrel moves, runs not thro' the Center, but is placed towards one ſide, *viz.* that on which the Hooks are. Underneath is faſtened

faſtened to the Barrel a Spoke of Wood, which they call a *Swingle*, which is drawn back a good Way by the Calms or Cogs in the Axis of the Wheel, and draws back the Barrel, which falls to again by its own Weight. The Tongs, hanging on the Hooks of the Barrel, are by the Workmen faſtened on the Wire, and by the Force of the Wheel, the Hooks being drawn back, draw the Wire through the Holes.

They anoint the Wire with Train-Oil, to make it run the eaſier. The Plate, wherein the Holes are, is on the outſide Iron, on the inſide Steel.

The Holes are bigger on the Iron Side, becauſe the Wire finds more Reſiſtance from the Steel, and is ſtreightened by Degrees.

There is anohter Mill, where the ſmall Wire is drawn, which, with one Wheel, moves three Axes that run the Length of the Houſe, on three Floors, one above another.

The Deſcription whereof would be tedious and difficult to underſtand without a Scheme, and therefore I ſhall omit it.

Modus faciendi Vitriolum coctile in Anglia.

Worm. Muſ. Sect. ii. Cap. xiii. p. 89.

Lapides ex quibus Vitriolum excoquitur ad litus Orientale inſulæ Sheppey *reperiuntur. Ubi ingentem horum copiam collegerunt per ſpatioſam areterræ miſtos ſpargunt, donec imbrium illuvie, accedente Solis æſtu & calore in terram ſeu pulverem redigantur ſubtiliſſimum, nitroſum, ſulphureum odore prætereuntes offendentem Interea aqua per hanc terram percolata in Subjecta vaſa per tubulos & canales derivata in vaſe plumbeo amplo*

ample sex vel septem dierum spatio coquitur ad justam consistentiam, tum in aliud vas plumbeum effunditur immissis asseribus aliquot; quibus adhærens concrescat vitriolum omnibus refrigeratis. Nullo alio vase coqui aut contineri hoc lixivium potest quam plumbeo, cui ut facilius ebulliat ferri injiciunt particulas, quæ à lixivio planè consumuntur.

We saw the Manner of making Vitriol, or Copperas, at *Brickleſey* in *Eſſex*. They lay the Stones upon a large Bed, or Floor, prepared in the open Air, underneath which there are Gutters, or Troughs, diſpoſed to receive and carry away the Liquor impregnate, with the Mineral, to a Ciſtern where it is reſerved. [For the Air and Weather diſſolving the Stones, the Rain falling upon them, carries away with it the Vitrioline Juice, or Salt, diſſolved.]

This Liquor they boil in large Leaden Pans, putting in a good Quantity of old Iron. When it is ſufficiently evaporated, they pour it out into large Troughs wherein it cools, the Vitriol chryſtallizing to the Sides of the Troughs, and to croſs Bars put into them.

The Liquor that remains, after the Vitriol is chryſtallized, they call the *Mother*, and reſerve it to be again evaporated by boiling.

They gather of theſe Stones in ſeveral Places beſides the Coaſt of the Iſland of *Sheppy*. I have obſerved People gathering them on the Sea Shore near to *Bightkelmſtone* in *Suſſex*.

The Manner of making Vitriol in *Italy* is ſomething different from ours in *England*, which take in *Matthiolus*'s Words.

Mineræ glebas in acervos mediocres conjectos igne ſuppoſito accendunt. Sponte autem urunt ſemel accenſæ, donec in calcem ſeu cineres maxima ex parte reducantur. Mineram cubuſtam in piſcinas aquæ plenas obruunt, agitando, miſcendoque eam, ut aqua imbuatur ſubſtantiâ Vitrioli. Aquam hanc Vitriolatam à ſedimento

claram

claram hauriunt; & in caldaria plumbea transfundunt quam igne ſuppoſito decoquunt. Verum dum ebullir, in medio coctura vel parum ſupra vel infra addunt modicum ferri veteris vel glebæ æris juxta intentionem operantis. Aquam Vitriolatam decoctam in vaſa lignea transfundunt in quibus frigeſcens congelatur in Vitriolum.

They make great Quantities of Green Copperas at *Deptford* near *Greenwich*.

The Making of Minium, *or Red-Lead.*

FIRST they take Lead and waſte it in an Oven or Furnace; that is, bring it to a Subſtance almoſt like a Lithargy, by ſtirring it with an Iron Rake or Hoe. This they grind with two Pair of Stones, which deliver it from one to another, the firſt grinds it coarſer, the ſecond finer. [There is a Mill ſo contrived as that it moves at once ſix Pair of theſe Stones.] Thus reduced to Powder and waſhed, it is put into an Oven, or reverberating Furnace, and by continual ſtirring with the Iron Rake, or Hoe, it is brought to the right Colour in two or three Days. The Fire muſt not be extreme all this while, elſe it will clod together, and change Colour. The Iron Rake, wherewith it is ſtirred, is hung, or poiſed, on an Iron Hook, elſe it is ſo heavy that it could not be moved by one Man.

Ceruſs is made of Plates of Lead ſoftened with Steams of Vinegar, vid. *Philoſophical Tranſactions*, Numb. CXXXVII. p. 935.

The Allom Work at Whitby *in* Yorkſhire.

THE Proceſs of making Allom, as we partly ſaw, and partly received from the Workmen, was as followeth.

Firſt, They take the Mine, picked from the *Deſſe*, or Rock, and laying it on great Heaps, burnt it with Whins and Wood 'till it be white. When it is ſufficiently burned, they barrow it into a Pit made on purpoſe, ſome ten Feet long, ſix Feet broad, and ſeven-fourths of a Yard deep, where it is ſteeped in Water for the Space of eight or ten Hours. Then they draw out the Liquor (which is but a *Lixivium* impregnated with the Allom Mine) into Troughs, by which it is conveyed to the Allom Houſe, into a deep Ciſtern of about twenty Yards in Circumference, and three Yards and a Half deep. After this firſt Water is drawn off the Mine in the Pits, they do not preſently caſt away the Mine, but pour freſh Water on it the ſecond Time; and, after the ſecond Water is drawn off (which is much weaker than the firſt) they caſt out the Mine, and put in new, and pour on freſh Water as before.

Out of the Ciſtern they convey the *Lixivium*, by Troughs, into the Pans; where it is boiled for the Space of twenty-four Hours ordinarily. Then they take off the Liquor out of the Pans, and examine it by Weight, to know how much Lee, made of *Kelp*, it will require, which is for the moſt Part ſix Inches of the Pan's Depth.

Which being put in, ſo ſoon as the Liquor boils, or flows up, by the putting in of an Iron Coal Rake, or other Iron Inſtrument, they draw it off into a Settler, and there let it ſtand about an Hour, that ſo the Sulphur and other Dregs may ſettle to the Bottom, which being done, it is drawn off

off into Coolers, where it contines about four Days and Nights. The Cooler being drawn about half full, they pour into it a Quantity of Urine, *viz.* about eight Gallons into a Cooler that contains about two half Tuns.

Having thus ſtood four Days and Nights, it is quite cool, and the Allom chryſtallized to the Sides of the Cooler. Then they ſcoop out the Liquor (which they call the *Mother*) into a Ciſtern, and put it into the Pans again, with new *Lixivium* to be evaporated by boiling, *&c.* The Allom that is ſhotten and chryſtallized on the Sides of the Cooler, they ſcrape off and waſh with fair Spring Water; then throw it into a Bing, where the Water drains from it. Thence it is taken and caſt into a Pan, which they call the *Rocking Pan*, and there melted; it is ſcooped out, and conveyed by Troughs into Tuns, in which it ſtands about ten Days until it be perfectly cool and condenſed. Then they unhoop and ſtave the Tuns, and taking out the Allom, chip it and carry it into the Store-Houſe.

We failed to enquire exactly what Proportion of *Kelp* they put in. For tho' they told us ſix Inches of the Pan's Depth, yet they told us not how deep the Pans are made.

THE

Making of SALT at Nampt-wych, in Cheſhire.

THE Salt Spring, or (as they call it) the *Brine Pit*, is near the River, and is ſo plentiful, that were all the Water boiled out that it would afford (as they told us) it would yield Salt enough for all *England*. The Lords of the Pit appoint how much ſhall be boiled as they ſee Occaſion, that the Trade be not clogged.

Divers Perſons have Intereſt in the Brine-Pit, ſo that it belongs not all to one Lord; ſome have one Lead-walling, ſome two, ſome three, ſome four, or more.

N. B. *A Lead-walling is the Brine of twenty-four Hours boiling for one Houſe.*

Two hundred and ſixteen Lead-wallings, or thereabout, belong to all the Owners of the Pit. No Tradeſmen, Batchelor, or Widow, can rent more than eighteen Lead-wallings.

They have four ſworn Officers choſen yearly, which they call *Occupiers of Walling*, whoſe Duty is to ſee equal Dealing between Lord and Tenant, and all Perſons concerned. They appoint how many Houſes ſhall work at a Time, and that is twelve at the moſt. When there is Occaſion for Salt to be made, they cauſe a Cryer to make Proclamation, that ſo all Parties concerned may put to their Fires.

Fires at the ſame Time; and ſo when they ſhall ceaſe at a determinate Hour, at which they muſt give over; elſe they cauſe their Salt to be marred by caſting Dirt into it, or the like.

There are in the Town about fifty Houſes, and every Houſe hath four Pans, which the Rulers are to ſee be exactly of the ſame Meaſure.

Salt-water taken out of the *Brine-Pit* in two Hours and a Quarter boiling, will be evaporated and boiled up into Salt. When the Liquor is more than luke-warm, they take ſtrong Ale, Bullock's Blood, and Whites of Eggs, mixed together with Brine in this Proportion; of Blood one Egg ſhell full, the White of one Egg, and a Pint of Ale, and put it into a Pan of twenty-four Gallons, or thereabouts. The Whites of the Eggs, and the Blood, ſerve to clarify the Brine by raiſing the Scum, which they take off juſt upon the Boiling of the Pans, otherwiſe it will boil in, and ſpoil the Salt. The older the Blood is, the better it is, *cæteris paribus*. They do not always put in Blood, *viz.* when there is Danger of the Liquor's boiling too faſt. If the Liquor happens to boil too faſt, they take, to allay it, Brine that had been boiled and drained from the Salt: Crude Brine, they ſay, will diminiſh their Salt. The Ale ſerves, they ſaid, to harden the Corn of the Salt.

After one Hour's boiling, the Brine will begin to Corn: Then they take a ſmall Quantity of clear Ale, and ſprinkle thereof into the Pan about one Egg-ſhell full. [*Note*, If you put in too much, it will make the Broth boil over the Pan.] All the while before they put in the laſt Ale, they cauſe the Pan to boil as faſt as they can; afterwards very gently, 'till the Salt be almoſt dry. They do not evaporate *ad ſiccitatem*, but leave about a Pottle or Gallon of Brine in the Pan, leſt

the Salt ſhould burn, and ſtick to the Sides of the Pan.

The Brine thus ſufficiently boiled and evaporated, they take out the Salt, and put it into Conical Baſkets, (which they call Barrows) and in them let the Water drain from it an Hour, more or leſs, and then ſet it to dry in the Hot-houſe behind the Furnace.

A Barrow, containing ſix Pecks, is ſold there for 1 *s.* 4 *d.*

Out of two Pans of forty-eight Gallons, they expect ſeven Pecks of Salt, *Wincheſter-meaſure.*

Note, The Houſe in which the Salt is boiled, is called the *Wych-Houſe*; whence may be gueſſed what *Wych* ſignifies, and why all thoſe Towns where there are Salt-ſprings, and Salt made, are called by the Name of *Wych*, viz. *Namptwych*, *Northwych*, *Middlewych*, *Droitwych*. The Veſſel whereinto the Brine is by Troughs conveyed from the Brine-Pit, is called the Ship. It is raiſed up out of the Pit by a Pump. Between the Furnace and the Chimney Tunnels, which convey up the Smoke, is the Hot-houſe, where they ſet their Salt to dry; along the Floor whereof, run two Funnels from the Furnaces almoſt parallel to the Horizon, and then ariſe perpendicularly; in theſe the Flame and Smoke running along from the Furnaces, heat the Room by the Way.

At *Droitwych* in *Worceſterſhire*, the Salt is boiled in ſhallow leaden Pans. They firſt put in Salt-water out of the Brine-Pit.

After one Hour's boiling they fill up the Pan with Water that drains from the Salt ſet to dry in Barrows. After a ſecond Hour's boiling they fill up the Pan again with the ſame.

In five Hours Space the Pan boils dry, and they take out the Salt.

In

In twenty-four Hours they boil out five Pans, and then draw out the Aſhes. After the Aſhes are drawn out, they put in the White of an Egg, to cauſe the Scum to ariſe, [*viz.* the Duſt and Aſh that fell into the Pans, while the Aſhes were drawing out] which they take off with a Scummer. After four Hours they begin to take out the Salt; and once in twenty-four Hours they take out a Cake, which ſticks to the Bottom of the Pan (which they call *clod Salt*) otherwiſe the Pan would melt. They told us, that they uſed neither Blood nor Ale. The Salt made here is extraordinary white and fine.

Anno 1670, A Rock of natural Salt, from which iſſues a vigorous, ſharp Brine, was diſcovered in *Cheſhire*, in the Ground of *William Marbury*, Eſq; The Rock, which is as hard and pure as Allom, and when pulverized, a fine and ſharp Salt, is between thirty-three and thirty-four Yards diſtant from the Surface of the Earth. Mountains of Foſſile Salt are found in *Hungary*, *Tranſilvania*, *Lithuania*, &c.

The Manner of making Salt of Sea-Sand in Lancaſhire.

IN Summer-time, in dry Weather, they ſkim or pare off the upper Part of the Sand in the Flats and Waſhes, that are covered at full Sea, and bare when the Tide is out, and lay it up on great Heaps.

Of this Sand they take and put in Troughs, bored with Holes at the Bottom, and thereon pour Water, as Laundreſſes do upon Aſhes to make a *Lixivium*; which Water draining through the Sand, carries the Salt, therein contained, down with it into Veſſels placed underneath to receive it. So long as this Li-

quor

quor is ſtrong enough to bear an Egg, they pour on more Water; ſo ſoon as the Egg begins to ſink, they caſt the Sand out of the Troughs, and put in new.

This Water, thus impregnant with Salt, they boil in leaden Pans, wherein the Water evaporating, the Salt remains behind.

There is alſo at *Newcaſtle*, *Preſton Pans*, in *Scotland*, *Whitehaven* in *Cumberland*, and elſewhere, great Plenty of Salt made of Sea-water, by boiling, and evaporating in like Manner; wherein they make uſe of Oxes Blood.

As for theſe Accounts of preparing ſome of our *Engliſh* Mineral, I dare anſwer for the Half of them, having ſeen them myſelf, many Years ago, in my Travels through *England* and *Wales*, and publiſhed them *Anno* 1674; ſince which Time other Proceſſes have been given in the *Philoſophical Tranſactions*, which being more operoſe, may be uſeful to Undertakers of ſuch Works, therefore we will refer to them.

For the Iron Works in the Foreſt of *Dean*. See *Philoſophical Tranſactions*, Numb. CXXXVII.

For the Tin Mines of *Cornwal* and *Devonſhire*. See Numb. LXIX and CXXXVIII.

For Refining with Antimony, *ibid.*

The Art of Refining, Numb. CXLII.

An Account of our *Engliſh* Allom-Works, *ibid.*

Of our *Engliſh* Copperas-Works, *ibid.*

Of our Salt-Works, *ibid.*

Of Coal-Pits. See Dr. *Plot* of *Staffordſhire*, Chap. III. Paragraph 31, 32, 34, 36, 37, 60, 61, 62.

F I N I S.

L. F. Baum

1858

Louis Fr. Baum